CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, DECEMBER 2, 1843. VOL. XXII.—NO. 48.

For the Register.

THE CHURCH IN NORTON, MASS.

Messrs. Editors,—Believing that 'News from the Churches' is always welcome, I venture to send you a *line in* relation to the First Congregational *Church* in Norton, Mass.

The past year has been one of considerable *interest* with us. Since the first of February last seventeen have been added to the Church, most of them in the prime of life and heads of families.

We feel that we have been greatly quickened and we hope benefitted by our frequent *social* religious meetings. At these meetings of free communion with each other, we have attempted not only to awaken and keep alive the devout sentiments, but to assist each other in the knowledge and practice of Christian *duty*. We have endeavored to keep before us the great truth that God is our *Father*, and man our *brother*,—that 'righteousness (right-doing) is the central principle of Christianity'—that to 'love God with all the heart and our neighbor as ourselves is more than whole burnt offerings and sacrifices.' This has led us to inquire concerning our duty as men and as Christians, in relation to some of those great moral movements of the age, whose professed object is the redemption of humanity from sin and suffering.

The system of *slavery* in particular has been made the subject of serious consideration. After discussing the subject freely and fully as was deemed necessary, we called a special meeting of the Church and adopted without a dissenting voice the following sentiments.

'Whereas we believe that Christianity as taught by Jesus is a religion of love, requiring love for God as a *father*, and love for man as a *brother*, and whereas, we believe that *slavery* wherever it exists is a gross violation of that law and therefore a sin against God and humanity.

Therefore, Resolved, That we are bound by the holy principles of the religion we profess to bear a faithful testimony against slavery in all its forms, and to put forth our efforts in the use of Christian means for its thorough and complete abolition.

Resolved, That this expression of our sentiments in relation to slavery, be sent to the Christian Register and the Boston Christian World, with the request that it may be published should the Editors deem it proper.'

We are aware that this expression of sentiments will be of little worth, if we rest satisfied with the mere *expression*; but this we shall not do if we feel the solemn obligation of our first resolve.

We do not profess to know precisely *how* the great work of the slaves' deliverance is to be accomplished, probably no man knows all the means that may yet be put in operation. It is a vast work, no single class of influences will alone effect it. But of this we may be sure, that the first thing that is needed, is to awaken the public mind to a deep and living interest in the cause. 'Where there is a *will* there is a way.' Let the *will* be deep and strong and a way will speedily be opened. We believe therefore that the pulpit and the press should speak out upon this subject in accordance with religion and humanity—that the Church should bear its testimony, and thus labor to bring public sentiment to bear against this giant evil. How can we hope ever to see our land cleansed from this terrible iniquity, until by the faithful application of Christian principles to this sin, public sentiment is elevated above the low prejudices of *caste* and *color*, so that every man shall recognise in his fellow man a *brother*, the offspring of a common Father.

And in this great work how much might be done by the Church, if in the spirit of her Master, she would 'preach deliverance to the captive.' If she would labor to 'undo the heavy burdens and to break every yoke.'

This many of the Churches are beginning to feel. We know not of a single denomination, but has been led to the discussion of this subject in some of its public meetings. The word has gone forth—'Let there be light' and the light is coming, though 'the darkness comprehendeth it not.' Beams of truth are shining through the dark clouds of prejudice and sin in every direction. Hearts are opening to their genial influence as the flower opens to the sun. Let but the clouds be dispelled, and the living rays of truth and love will melt the chains of slavery and give both to the wretched bondman and his misguided master, freedom of body and of soul.

Where is the Church that will not count it a blessed privilege to aid in dispelling these dark clouds that shut out the light of truth—to labor in diffusing the great principles of Christian equality and brotherly love—in purifying and elevating public sentiment—in overcoming the gross prejudices that exist against our colored brethren—in preparing the way for the slaves' deliverance—in advancing the Redeemer's kingdom of 'Liberty, Holiness, Love?'

Jesus said to the Church of his own planting 'Ye are the salt of the earth.' The mission of the Church then, is to cleanse, purify, save. And if no such redeeming influence goes forth from her, does not the Savior teach that she is good for nothing 'but to be cast out and trodden under foot.' 'The light of the world;' as the sun in the heavens gives light and warmth to the earth, quickening its surface to life and growth, so the Church by its devotion to *truth* and *righteousness*, should illumine the moral world and quicken it to newness of life. Christ came to redeem the world from *all* sin; must not every true church be a laborer together with him?

There are many I doubt not, true friends of the slave, who think that no good will come of bringing this subject before the Church. They fear that its peace and harmony may be disturbed and evil ensue. But can that peace which is disturbed by a faithful testimony against sin be the peace of God? Is not the law 'first *pure*, then peaceable?' What can ever harm the Church so much as *error* and *sin*? *Truth* and *holiness* are her life. The 'comforter' that Jesus promised to his first Church was the 'spirit of truth.' The Church therefore that cannot bear the light of *truth*, must be living in gross darkness and will surely 'stumble on the dark mountains.' It was said to the ancient Church in Philadelphia, 'I know thy works, for thou hast a little strength and hast not denied my name, behold I will make them of the synagogue of satan to come and worship before thy feet and to know that I have loved thee.' 'Tis even so; let the Church be 'faithful to her strength' and the very 'synagogue of satan' shall bow down before her.

W. F. T.

Norton, Nov. 21st.

For the Register.

A WORD OF CAUTION ABOUT SUNDAY SCHOOLS.

Messrs. Editors:—I am a constant reader of your valuable journal, and I find portions of it, rightly so, devoted to the cause of Sunday Schools. The great problem of the usefulness of Sunday Schools and the duty of sustaining them, I suppose is satisfactorily solved. The moralist—the patriot—the philanthropist—the Christian—all concur in acknowledging they are the hope of the age.

And yet is there not danger of relying too much upon them—danger of perverting them from other than a Christian purpose! This *mass* instruction even in spiritual things, will it not have a tendency to weaken individual responsibleness! Will it not lead many parents and guardians to feel their most sacred obligations and holiest duties are of less weight, and their faithful discharge comparatively unimportant! And then again, when I read of so many Sunday School Picnics, where the feasting of the body is made the first and chief element of interest and enjoyment, where the outward ministers less to the growth of the spiritual nature than to the grosser passions, I feel the good and the true should be exceedingly watchful and prayerful, lest so powerful an instrument of good should become an engine of evil. Let no one think danger is all imaginary. What great blessings does an individual or a people enjoy without its possession being attended with danger! And generally, the greater the blessing, the greater is the danger.

These suggestions have not been thrown out from a spirit of unnecessary fear. I am no alarmist; but in godly jealousy lest so great a boon from Heaven to man, should take a position, through inadvertence, or false security, or false objects, that will cause it to be shorn of its chief glory, its spiritual character, and throw around it those unholy influences that will breed a canker that shall eat out its vitals and leave it to say the least powerless of good.

These remarks have been made in consequence of being present last Sunday, at a celebration of the Sunday School, connected with Mr. White's Society in Littleton. I have called it a celebration. Perhaps not justly so; for there was no sort of parade. The School was merely located by itself in the body pews, with the remaining congregation around it, and addressed by the agent, Mr. B., in words of truth and soberness as well as of earnestness and power, becoming the day and place. It was rather a commemoration of the closing term. A solemn review of the past and searching inquiry into the present, and hopeful encouragements for the future, were objects sought, and I should think in some good measure, accomplished by thus devoting one half of God's holy day usually set apart for the ordinary services of the Sanctuary.

The pastor informed the audience that the School embraced within its folds, 175 scholars and teachers, and including adult Bible classes, or about two thirds of the usual congregation. At no former period had the School been larger, or more regular and constant in their attendance. I was glad to learn this prosperous state of the Sunday School. It indicates comparative health and strength in the church and society. I had known that for three years past this society had passed through great conflicts, and bore a cross requiring more than ordinary firmness of faith and principle, to come out not only purified, but with sufficient ability to maintain the public institutions of religion after the manner of their fathers, and with the liberty wherewith Christ Jesus hath made them free. For you must know, Messrs. Editors, there are five worshipping assemblies in the town, four of which have churches, all built within a year of each other, three stated regular ministers, and the whole population less than one thousand. Now the old Parish, of which I am speaking, has had to sustain the combined influence of all these opposing denominations. And nobly has it done so. During a period of uncommon religious excitement and delusion, when others hewed out cisterns, broken cisterns that could hold no water, this old Parish still clove to the law and testimony. When others were crying, lo here and lo there, its voice was, go ye not after them for the kingdom of God may be in the midst of you. When it was said, why worship at Gerezem—behold Jerusalem is the place where men ought to worship,—its language was, worship the Father in spirit and truth and you will be accepted. When it was declared by sectarian zeal and bigotry, come out and be ye separate from sinners and have no fellowship with the deniers of the Lord Jesus, with no impure church and an unholy congregation—the law of love and charity prevailed and they were bid go in peace. Thus pursuing the even tenor of its way, the church and society have come out of considerable tribulation, not only I trust better adorned for the Master's use, but strong ever to maintain

'The honor of His word,
The glory of His cross.'

And what pleases me still more is, to learn the further triumphs of Christian truth and love, in the circumstance that for the last year, it has been no uncommon sight to see Baptists, Orthodox, and Methodists, sit at the same table with a church slanderously reported and every where spoken evil of, notwithstanding there were communions of their own denomination. In God's light, may they see new light. And not only these and such as these, but the whole Israel of God.

There were other circumstances attending the visit of the agent, that rendered it a season of more than usual interest. A prayer meeting was held on the Saturday evening, at the centre school house, all the seats of which were well filled by an interested and sympathetic audience. This was conducted, in consequence of the feeble health of the Pastor, by the visiting agent, and a friend Mr. C., who accompanied him. The services at church on Sabbath morning, were for the same reason, conducted by Mr. C. They were marked by a seriousness, dignity, adaptedness, and power, becoming the message and messenger of truth. And happy may that congregation consider itself, which has not for its public teacher an example of less pulpit ability and fidelity, though sanctioned by all the canonical usages of the church.

This was the first time I had ever heard a lay preacher; and I confess, that novel as the idea is to me, it strikes me rather favorably. It seems to me our Churches ought to provide and recognize certain lay preachers, who may occasionally, and under peculiar circumstances, conduct the services of the Sanctuary. I can see nothing unscriptural, or unreasonable, in it.—On the contrary, I can find many arguments in its favor. I acknowledge the subject as liable to objections. But this proves nothing against its propriety or usefulness. Why will not some of your numerous and able correspondents, lay, as well as clerical, give your readers some sound remarks on this matter. Let the subject be viewed in all its bearings, and discussed in a spirit of faith and love, and I think good would come of it. Allow me further to add to this already protracted and somewhat disjointed communication, that there are, as I understand, one hundred and twenty-five or fifty communicants in connexion with this church, or one third of the congregation; that a contribution is taken up every communion day, for charitable purposes; that there is also a tract society of 30 or 40 members; a female charitable society; and it is designed and hoped a missionary society will soon be formed.

I ought to say before concluding, that two original Hymns, composed by one of the female teachers, were sung on the occasion before alluded to, one by the juvenile choir, the other by the usual choir of the congregation. Here all joined in singing Old Hundred, and receiving the benediction of their Pastor, returned home more and more resolved. 'As for me and my house we will serve the Lord.' HOPEFULL.

The following are copies of the Hymns:

Sweet incense we bring
On this joy-lighted day,
As we meet in God's house
Our thank offering to pay.

The incense of love
For our Father in Heaven;
The glad tribute of praise
For the gifts He has given.

The rich gift of hearts
That can utter His praise,
The voice of instruction
That will teach wisdom's ways.

For pleasant, bright hours,
When earth's cares we forget,
And teachers, and scholars,
For soul quick'ning are met.

For kind words from strangers,
Who have met with us here,
To prove by their presence,
The blest Sabbath School dear.

For these, and all joys
Which thy bounty hath given,
May thanksgiving arise
To Thee—Father in Heaven.

And, when from earth's altars,
No more incense ascends,
To thy praise may we sing,
In a world without end.

See, from the fields earth's harvest gleaners haste,
With bountiful return for labor blessed;
The promise once again to them fulfilled,
'To those who till—earth will her increase yield.'

And for the seed which in the earth is sown,
Is there a promise to the sower given,
That what is planted here in faith and love,
Shall reach perfection in the world above.

Then earnest toil, ye laborers for the Lord,
And patient wait the workings of his word,
Though tares may choke, and sin the plant may blight
Still wait his time, who ruleth all things right.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. VI.

HALF-WAY COVENANT. ITS PROGRESS AND DECLINE.

In the course of first 'fighting in, and then fighting out,' this institution, much shrewd discussion and acute argumentation were employed. In many points the reasoning was good, but the premises false. In some, perhaps, the latter were sound but the other faulty. When from the proposition, that Baptism is the door of entrance into the Church, it was inferred that all baptised persons were church-members, the reasoning, manifestly, was correct. When, again, it was argued, that if church-members may bring their children to baptism, then all baptised persons, being of course members of the church, are entitled to the same privilege, the argument was just and conclusive. The opposers of the new Scheme being sensible of this, changed their position and denied that baptism was an entrance into the church. They took the ground of *hereditary* holiness and privilege;—maintaining that the children of believers, in covenant with God, are themselves, in covenant with Him, and are to be baptised, *not to bring* them into the church, but because they *are* already in it. Here, also, the inference is obviously correct. The error, if any where, must be in the premises. But if the latter are good, then must not the hereditary holiness and privilege descend, in direct line, from generation to generation interminably? Why not, provided there be no regular and formal exclusion? And further, if children are, by traduction, members of the same church as their parents, why is a formal admission of them in their own profession, needful? They are already in the church, and are not made members of it by their own act.—Why should they publicly and personally enter into a covenant of which they are parties by birth? It does not change this relation in their rights.

This principle of federal and hereditary holiness involved both parties in much inconsistency. It was in open conflict with the doctrine of total depravity which was recognised by all. If children are born utterly corrupt, how can they belong to the household faith? And with what propriety could they even be consecrated to God? 'Cursed be he who waxeth and sacrificeth unto the Lord, a corrupt thing.' Every devoted gift must be pure. Such was the law. The unconverted, those in a state of nature, were acknowledged to be unfitted for the Lord's table; how then could they be the fitting subjects of Baptism? It is not easy to decide with which party there was the most of consistency and truth.—There could not be, throughout with either, consistency with the doctrine of the entire corruption of human nature which was avowed by them both.

The new Scheme worked its way forward, sometimes by leaps, but usually by inches.—When a zealous and talented minister engaged in the work of introducing it among his people, it took a sudden stride. Dr. C. Mather details the account of a minister, whose name he neglects to give, who, in 1692, chiefly by means of a small document, prepared for the purpose by himself, and circulated, persuaded his church to adopt the Synodalians doctrine. Dr. Trumbull does the same thing in regard to the Rev. Mr. Woodbridge of Hartford. About 1696, Mr. W. with his colleague, Mr. Buckingham, and the Deacons of the church, set themselves in earnest to effect a religious revival by means of 'owning the covenant.' They visited from house to house; paid special attention to young men and women, exhorting them to a religious life, and earnestly recommending a public profession of religion. If they felt unprepared for full communion, let them practice the 'Half way.' It might prepare them soon to go 'the whole.'—These labors were remarkably successful. At the end of a few weeks ninety-nine persons subscribed the covenant. Shortly after, the whole number amounted to 192 names, comprising 'nearly the whole body of young people in that congregation.'

The form of the covenant was the following: 'We do solemnly, in the presence of God and of this congregation, avouch God, in Jesus Christ, to be our God; the Father, the Son and the Holy Ghost: being by nature children of wrath, our hope of mercy with God is through the righteousness of Jesus Christ: And we do freely give up ourselves to the Lord to walk in communion with Him and yield obedience to all His commandments and ordinances. And we do, this day, solemnly before God, engage, through His grace assisting us, faithfully and conscientiously to strive against all scandalous sins, and the temptations leading thereunto.'

We do not easily perceive how this should be but a 'half-way' profession. It is, manifestly, full and entire. It varied from the usual covenant in only a single particular, and that is not expressed, but was understood. The covenanters had the indulgence of acting according to their own conviction of duty, in respect to participation of the Lord's Supper. And ought not such indulgence to be accorded to every professor of religion? Why should one be bound by the law and custom of a church, to sit at the Communion Table, when one does not feel that it is either his duty or his privilege?

A conspicuous name of the times, at which we have now arrived, was that of the Rev. Solomon Stoddard of Northampton. This man and Dr. Increase Mather were the lions of their day in New England. Mr. S. was an ultra 'Synodist.' He proceeded one step beyond the doctrine of the Synod, admitting the unconverted not only to baptism, but also to the holy ordinance of the Supper, regarding it, not only as a sealing and professing symbol, but also as a converting and sanctifying one. A controversy ensued between him and Mather, who had just published a book entitled, 'The Order of the Churches.' Mr. Stoddard prepared an answer. But as there was no printing press, except in Boston, where the two Mathers were so popular that the printer—a Mr. Green—refused to publish the work, and Mr. S. was obliged to send it to London, where it was printed. It is testified of Mr. Stoddard, that 'he handled his subject in so masterly a manner that most of the ministers and churches in the Valley, and States of Connecticut, were guided by his sentiments.'

From the beginning, to about the middle of the eighteenth century, the 'synodical scheme' was generally prevalent. The history of its downfall is too well known to render the details of it in this place interesting. No one needs to be informed that the celebrated Jonathan Edwards, senior, was the man who laid the axe so efficiently to the root of this tree, that after shaking and trembling about as many years as it had been in its growth, it fell to the ground, leaving the place of its existence as though it never had been.

Rev. Solomon Williams of Lebanon, Conn., wrote in opposition to Mr. Edward's views, to whom the latter published an answer. It is an admirable specimen of what logicians denominate 'the argumentum ad hominem,' at bottom, no argument at all. He assailed his antagnist on the ground of *his own principles*. Mr. Williams had previously published sermons in which the doctrine of the entire and desperate depravity of human nature is uttered in very strong terms. These passages are quoted and adroitly applied by Mr. Edwards. He does it with such effect as must have made his opponent quail before him. The utter inconsistency of admitting to a participation of a Gospel ordinance those whose hearts are full of enmity to God, is painted in glittering colors. But Mr. E. seems to have shut his eyes to the fact, that he, himself, did the same thing in admitting to baptism the children of professing believers. With what propriety could these leprous stones be builded into the holy living temple of God! Or these unclean things be consecrated as being 'holiness unto the Lord!' Admit the principle that every 'man who is born into the world' is constitutionally tainted to the very core with the poison of sin, and little children are as unfitted for baptism as grown children are for Church membership and communion; one child as much as another. The sentiment about 'hereditary and federal holiness' is no better than moonshine and smoke. No man in his senses believes it. Every man is morally responsible for himself alone. All true holiness is a personal thing.

The last man who appeared in public to defend what had now become 'the old way' was Dr. Moses Heminway, of Wells, Me. He had been educated under the influences of the 'old light,' and had taken his stand with that school, now in its decline and in the shade. He was a man of learning, solidity and discrimination. Near the close of the last century, he published a work, 'on the Church,' defending a modification of Mr. Stoddard's views. He did not [illegible] that a man, convicted of unregeneracy in his own conscience and in the judgment of others, should come to the Lord's table, but that 'a doubting state of mind;' fears and scruples about one's conversion should not be a bar against him; that the design and tendency of all the Gospel institutions are, spiritual enlightenment and sanctification; they are to be aids and helps for the Christian in escaping from a state of sin and attaining the condition of holiness. To this book Dr. Emmons published an answer which his friends pronounced to be a refutation. He contended that there was a vast difference between 'doubting spirits and doubting sinners.' And though he could not direct how the sure line of demarkation between the two classes could, in individual cases, be discussed, yet it must be the rule of action. The 'doubting saint' should be accepted, but the other rejected.

We may remark, in conclusion, that the warfare by which the 'half covenant' practice was 'fought in and then fought out,' was conducted on the ground of partial and inconsistent views; both parties being much in the dark. The current doctrine of man's constitutional depravity rendered it an inconsistency to admit any unregenerate adults into the Church or any children to the font of baptism. But on the admission that man does constitutionally possess a religious and moral nature, a conscience which *gusts* the good and *disgusts* the evil, and there was propriety in the views and practice so much contested. And the real fact, manifestly was, that both parties *tacitly* admitted and were actuated by principles which their creed denied; that they treated children and adults as being susceptible of goodness, as capable of habits of grace as of vice; that neither party could be justly and consistently sneezed at by the other; that error and truth were, in mixture, on the side of both.

S. F.

For the Register.

THE CHURCH IN LITTLETON, MASS.

Owing to providential circumstances, I passed the Sabbath of the 19th in Littleton, and had the good fortune to be present at the celebration of the Sabbath School connected with the society of the Rev. Mr. White. It occurred on the Sabbath for various reasons. The illness of the Pastor had for some time called for a suspension of his labors, in consequence of which, this festival had been for several weeks deferred. The lateness of the season, also, was such, that it was supposed that the people would more generally be present; and thus by a sympathetic union of all hearts give an impetus to the great work of Spiritual Culture. The day was one of autumn's loveliest, and seemed beautifully to harmonise with the beaming countenances that lighted up the House of God. Indeed what sunshine can surpass in brilliancy that of the soul, which, ever turned towards its Father, has received into its depths, light, love and truth, and freely as it has received, as freely gives. We were favored with the presence of Mr. Bangs, (one of the S. S. agents) and Mr. George G. Channing.—They arrived on the evening of the 18th in season to conduct a religious meeting which was intended to be of a social character. The prominent idea of the remarks of Mr. Bangs, was the happiness of a life consecrated to religion, and the love of God, in requiring of us nothing, not a single iota, which was not *promotive* of this happiness, and that not only in *doing*, but in *suffering* the will of God, the sanctified spirit experiences a bliss incomparably greater than that derived from a supreme devotion to this world's interests.

Mr. Channing took for the subject of his remarks that thought of Hooker's so beautifully expressed—"The heart is a garden where all that is wholesome and delightful has claim to grow; but a garden which we have turned into a heath: it is a fountain which our corruptions have sealed up: it is a book once plain and legible; but a book so interlined with the insertions of our good works, and so defaced with the erasure of our misdeeds that we cannot read our own history in it, though it be as one written by our own hand." In a lucid and impressive manner he then proceeded to point out the several steps to be taken in bringing the unregenerate human soul into harmony with the divine soul. Mr. C. also, with much ability, conducted the services on the forenoon of the Sabbath—taking for his text the words—'Be ye doers of the word, and not hearers only.' I was particularly impressed by one ejaculation under the head of influence—'that influence,' the speaker observed, 'which lies within the pale of every one, however insignificant. Insignificant! did I say! a soul created by God, made in his likeness and destined to immortality, insignificant! No!—Let me never again use this word in connection with any human being, however sunken in degredation and sin!' It was truly thrilling to feel that thus the spirit of the elder, had passed into the younger brother; and so long as there be tongues that in the might of Christian love and earnest sincerity will utter themselves in attestation of the worth of the human soul, whether clothed in satin or in rags, encased in black or white, darkened by sin, or made brilliant through holiness, will we not despair of the world's redemption.

In the afternoon, Mr. Bangs in an interesting and feeling manner, addressed the Sunday School, including the parents present.

There were also religious services in the evening, at which time Mr. Channing embraced the opportunity of setting forth the ideas of a *living Church*, and the best means of promoting its welfare, viz: by Christian love, sympathy and social action. Mr. Bangs closed with some remarks upon the love of God as exhibited in the trials, disappointments and sufferings of life, and their tendency when sanctified, to remove the evil that intercepted us from the spiritual world. The labors of these gentlemen were truly those of love, and must have been acceptable and editying. May Heaven enrich, guide and prosper them.

MODES OF WORSHIP.

In the interest which so many persons of our own denomination now feel, for the improvement of all our religious methods and institutions, much has been said in private, and something has been made public, about the desirableness of alterations in our order of worship. The perfect freedom of choice and change which we enjoy is certainly a condition in the use of which we may expect to select that mode which all things considered, will be the best. The Unitarian newspaper published weekly in London, under the name of the Inquirer, has contained of late several articles for and against the use of Liturgical forms. The following remarks from the Editor of that paper, are judicious and timely. We should premise them by saying that several congregations of our denomination in England use the Book of Common Prayer reformed of its unscriptural, heathenish and athanasian errors.

'Amidst all the agitations of the world about modes of faith, men even of the same faith may differ materially about modes of worship. This may be granted to be a matter of secondary importance, but it is far from being unimportant, and it will be found practically, that men's feelings upon it considerably influence them in the choice of their religious profession.

There ought to be no hesitation in admitting the principle—it would at least be quite unnecessary for us to spend any time in defending it—that all worship has for its proper object the good of the worshipers. The supposition that God requires any thing for his own glory or gratification is degrading and absurd. All Protestant Nonconformists reject the idea of either the state or the church having authority to dictate to us a particular form of worship, or of our being bound to submit to any mode because others have prescribed it. It is also very generally agreed upon that the Scriptures contain no precise directions on this subject; but that, whilst our religion encourages prayer, and recognizes the public worship of God, we have no more specific direction than that all be done decently, and with a view to edification. We shall not attempt to review the various plans for worship which have been recommended; but some strong expressions of opinion, on both sides of the question, respecting Liturgies, from our correspondents, suggest to us an examination into the real merits of that much-disputed question. We will first point out a few mistakes as to the real question, into which we observe a tendency to fall.

The voluntary adoption of a Liturgy as the best mode of worship is no compromise of dissenting principle, no recognition of state authority in matters of religion, no approach towards any doctrines which we exclude from the forms we employ. We see in many persons dislike of a Liturgy, forming part of the feeling of disapprobation of an Established Church, with State-prescribed forms and imposed creeds, which we reject as unscriptural and unreasonable. This is an illustration of the power of association; but we ought to distinguish what is essential to a church established from what is accidentally connected with it; and whilst we examine the question of its right to dictate to us, to try its doctrines and its plan of worship each on their own respective merits. Persons sincerely attached to the doctrine, worship, and discipline of the Anglican Church may defend religious liberty and the voluntary system, whilst adherents of the most opposite doctrines might desire to see their own established and imposed. We must keep the different questions properly distinct, and judge each on its own evidence.

Again, we must always remember that in reference to a subject of this kind we have all naturally and almost necessarily, *our prejudices*, which we must endeavor to control, but which it will be difficult for us entirely to overcome. The mode of worship which first called forth our own devotional feelings, and to which we ourselves have been habituated, has to us such powerful recommendations, that we are not easily brought to see its deficiencies, or to appreciate the advantages of plans greatly differing from it. The candid and philosophic mind makes allowance for this tendency; and even if it decides in favor of the plan to which it has been earliest attached, is very cautious as to the extent of its condemnation of others.

Once more, before we compare rival forms we must well consider the principles upon which we ought to judge them, and the precise kind of effect which we hold it most desirable to produce. We shall perhaps all agree that worship is acceptable to God, and is reasonably practised by religious men, because it cherishes in our hearts the sentiments of piety and the regard for duty; and whilst it affords us a specific pleasure adapted to our nature, contributes to our religious improvement; but the exact mode in which it does or should affect us, requires particular consideration. A service of the Roman Catholic church produces powerful influences on its votaries.—They are absorbed in their devotional exercises. their passions are often very strongly excited—their worship is very sincere; but supposing it true, that their feelings are chiefly excited by impressions on the senses, and that, though the devotional sentiment is strong at the time, its existence is found to be consistent with low notions of morality, and even with the commission of crimes, this certainly is not the effect we desire to produce; and the mere fact that this mode of worship acts upon the minds of men in exciting the devotional sentiment, is not sufficient to establish its merits. We must inquire not merely how religious exercises can be made most solemn, or most gratifying at the moment, but how they may be given most influence over the course of the thoughts and actions, and may best promote the highest and purest effects of religion on the mind and conduct.

It is by no means to be assumed that the best plan of worship has yet been at all devised.—There may be some union of the different elements more really desirable than any that has yet been thought of. If chanting, and the people taking an active part by responses in the celebration of the divine perfections and praises, really have the advantages attributed to them, and if, on the other hand, it is desirable to afford the minister an opportunity of offering prayers in conformity with his feeling of what is wanted at the moment, there might surely be found some better combination of these advantages than the liturgies in use admit; and if it were granted that there are insuperable objections against liturgies, it would still be open to us to consider whether the ordinary form adopted by the Scotch Kirk and by the English Dissenters might not be enlivened and improved.

One of our correspondents makes heavy complaints of the irregularities of form in the services of different ministers, and speaks as if he thought it essential that the succession of the parts of the service should be as fixed as with a Liturgy; but we know not why improvements should not be attempted, or why those who are free from authority should feel themselves enslaved to custom. We are not yet acquainted with any real improvement, and have allowed ourselves to become attached to the old dissenting order of service, which, we confess, we very greatly prefer both to Liturgies and to novel arrangements; but we cannot interfere with the freedom of others, and should be sorry to infer coldness or deficiency of piety where our plan is not adopted. To our own feelings, the regular repetition of a Liturgy, however beautiful and excellent in itself, would take away much of its interest, and a set of services for a month would not make much difference in this respect. Responses are to us a formal service in which the heart would not naturally have much concern. For chanting we have contracted a strong distaste; which we pretend not to defend by reason.

The simplicity, the freedom, the fresh exercise of the mind and affections in our Presbyterian form, pleases us; and an earnest and serious prayer produced by the minister, never fails to excite devotional feelings, which it requires some effort to connect with a liturgical form. Let every attention be paid to the singing that it may be beautiful, appropriate, and animating, and that it may be properly the act of the whole congregation, not a mere performance to them. Let a chant be substituted for one of the hymns, if likely to be more effective, and to give more pleasure; and let any proposed improvement meet with due consideration: but we beg that we and the great numbers in all our old Dissenting congregations who feel as we do, may not be compelled by Apollos, or any one else, to conform to a Liturgy, whilst we leave its use freely open to those who have formed an attachment to it, and really think it more powerful in the excitement of a pure and influential devotion.

We think a Liturgy not a bad provision against a careless, dull, and heartless ministry. We cannot think it the best or most interesting mode of worship, where the minister is fitted for his office. We acknowledge the beauty of many prayers of the Church Liturgy, and of other Liturgies also not belonging to the Established Church; and we are glad to see these materials occasionally adapted for our benefit; their exclusive use we should think far from advantageous; but we must say, that the most spiritual, elevating, and improving prayers in which we have ever joined have been modern compositions, prepared by our ministers for their services; and it is our deep persuasion, that these are best adapted to express and to sustain piety.

We would express our opinion with caution, since many certainly pious people prefer a Liturgy, and we cannot tell how much our opposite view may be influenced by early prejudice; but we greatly object to increasing the formal, the uniform, and what trusts for its effect to influencing the senses in religious worship. We trust more to exciting the affections through the intellect, and we cannot help thinking this the more refined and exalted form of devotional service. We cannot pursue the argument further at present.'

GLOOM AND WRETCHEDNESS OF SKEPTICISM.

Without the hopes of admission to future sources of enjoyment, at the hour of dissolution, we may assume an air of composure, because we are unable to resist, or an air of fortitude from the last efforts of pride; but, in point of fact, we can await the extinction of our being only with a mournful and melancholy gloom. This representation has frequently been realized in the case of men of cultivated minds, who had thrown aside the obligations of religion and the idea of a future world, when they approached the confines of the tomb; of which the following instances may suffice.

Voltaire, when approaching his dissolution, looked back upon protracted years with remorse, and forward with dismay. He wished for annihilation through the dread of something worse. He attempted to unburden his troubled mind by confession to a priest; and he placed his hopes of peace with Heaven in an eager conformity to those rituals which he incessantly treated with contempt. In a previous indisposition he insisted upon sending for a priest, contrary to the warmest remonstrances of his friends and attendants. On recovery he was ashamed of his conduct, and ridiculed his own pusillanimity. This pusillanimity, however, returned upon a relapse; and he had again recourse to the miserable remedy. He acknowledged to *Dr. Tronchin*, his physician, the agonies of his mind, and earnestly entreated him to procure for his perusal a treatise written against *the eternity of future punishment*. These facts were communicated to Dr. Cogan by a gentleman highly respected in the philosophical world, who received them directly from *Dr. Trenchin*; and they concur with many others in demonstrating the impossibility of enjoying permanent felicity without the hopes and

consolations of religion. M. Sechelles, to whose narrative I lately referred, relates, that in one of his conversations with *Buffon*, the count declared, "I hope to live two or three years longer, to indulge my habit of working in literary avocations. I am not afraid of death, and am consoled by the thought that my name will never die. I feel myself fully recompensed for all my labors by the respect which Europe has paid to my talents, and by the flattering letters I have received from the most exalted personages." Such were the consolations which this philosopher enjoyed in the prospect of the extinction of his being. His *name* would *live* when he himself was for ever blotted out from that creation which it was the object of his writings to describe! But that his mind was not altogether reconciled to the idea of sinking into eternal oblivion may be inferred from another anecdote, related by the same gentleman. 'One evening I read to Buffon the verses of *Thomas* on the immortality of the soul. He smiled. '*Par Dieu*,' says he, '*religion would be a valuable gift if all this were true.*'' This remark evidently implied that the system he had adopted was not calculated to present so cheerful a prospect of futurity as the system of Revelation.

GIBBON.

The celebrated historian of the 'Rise and Fall of the Roman Empire,' had his mind early tinctured with the principles of infidelity; and his historical writings are distinguished by several insidious attacks on Christianity, by unfair and unmanly sneers at the religion of his country and by the loose and disrespectful manner in which he mentions many points of morality regarded as important even on the principles of natural religion. Such appears to have been his eagerness in this cause, that he stooped to the most despi able pun, or to the most awkward perversion of language, for the pleasure of turning the Scripture into ribaldry, or calling Jesus an impostor. Yet he appears to have been actuated by the same spirit of hypocrisy which distinguished Buffon and his philosophical associates; for, notwithstanding his aversion to Christianity, he would have felt no scruple in accepting an office in the *church*, provided it had contributed to his pecuniary interests. On the occasion of his father having been obliged to mortgage part of his estate, he thus expresses himself: 'I regret that I had not embraced the lucrative pursuits of the law or of trade the chances of civil office or India adventure, *or even the fat slumbers of the church.*' Such is too frequently the morality displayed by infidels, and there is reason to suspect that the church is not altogether purged of them even in the present day. That Gibbon's principles were not sufficient to support his mind in the prospect of dissolution appears from many expressions in the collection of his letters published by Lord Sheffield; in which are to be traced many instances of the high value which he placed upon existence, and of the regret with which he perceived his years to be rapidly passing away. His letter on the death of Mrs. Posen bears every mark of the despondent state of his mind at the idea that '*all is now lost, finally, irrecoverably lost!*' He adds, 'I will agree with my lady that *the immortality of the soul is, at some times, a very comfortable doctrine.*' The announcement of his death in the public prints, in January, 1794, was accompanied with this remark: 'He left this world in gloomy despondency, without those hopes and consolations which cheer the Christian in the prospects of immortality.' Dr. A. Smith, in the account he gives of the last illness of *Hume*, the historian, seems to triumph in the fortitude which he manifested in the prospect of his dissolution; and he adduces a playfulness of expression as an evidence of it in his jocular allusion to *Charon* and his boat. But, as Dr. Cogan, in his Treatise on the Passions, very properly remarks, 'A moment of vivacity, upon the visit of a friend, will not conduct us to the recesses of the heart, or discover its feelings in the hours of solitude.' It is, indeed, altogether unnatural for a man who set so high a value upon his literary reputation, and certainly very unsuitable to the momentous occasion, to indulge in such childish pleasantries as Hume is represented to have done at the moment when he considered himself as just about to be launched into non-existence; and, therefore, we have some reason to suspect that his apparent tranquility was partly the effect of vanity and affectation. 'He has confessed,' says Dr. Cogan, 'in the most explicit terms, that his principles were not calculated to administer consolation to a thinking mind.' This appears from the following passage in his Treatise on Human Nature. 'I am affrighted and confounded with that forlorn solitude in which I am placed by my philosophy.—When I look abroad, I foresee, on every side, dispute, contradiction, and distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I, or what? From what causes do I derive my existence, and to what condition shall I return? I am confounded with these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness.'

DIDEROT.

One of the French philosophists, was a man of very considerable acquirements in literature and in the physical sciences. The first publication by which he attracted public notice was a volume written against the Christian religion, entitled *Pensees Philosophiques*. Afterward, in company with Voltaire and D'Alembert, he conducted the publication of the *Dictionnaire Encyclopedique*, the secret object of which was to sap the foundations of all religion, while the reader, at the same time, was presented with the most splendid articles on the belles-letters, mathematics, and the different branches of physical science. While a weak divine, to whom the theological department of the work was committed, was supporting, by the best arguments he could devise, the religion of his country, Diderot and D'Alembert were overturning those arguments under titles which properly allowed of no such disquisitions; and that the object of these digressions might not pass unnoticed by *any* class of readers, care was taken to refer to them from the articles where the question was discussed by the divine. Here was an example of that *hypocrisy* to which I have already adverted, as characteristic of the sect of infidel philosophers; and the following anecdote is illustrative of similar disingenuity coupled with almost unparalleled impudence. In the course of his correspondence with the late Empress of Russia, Diderot mentioned his own library as one of the most valuable in Europe, although it is supposed not to have contained above a hundred volumes.—When Catharine wanted to purchase it and make him librarian, he said that his constitution could not support the cold climate of Petersburgh.—She offered to let him keep it during his lifetime at Paris; and the library was sold for an immense price. When her ambassador wanted to see it, after a year or two's payments, and the visitation could no longer be put off, he was obliged to run in a hurry through all the booksellers shops in Germany, to fill his empty shelves with old volumes. It was customary for Diderot and D'Alembert to frequent the coffeehouses of Paris and to enter with keenness into religious disputes, the former attacking Christianity, and the latter, under the mask of piety, defending it, but always yielding to the arguments of his opponent. This practice was put a stop to by the police; and Diderot, when reproached by the lieutenant for preaching atheism replied, 'It is true, I am an atheist, and I glory in it.' But such principles will not always support the mind, nor did they support the mind of Diderot, when his dissolution approached. When he perceived that death was at no great distance, he desired that a priest might be brought, and the cure de St. Sulpice was introduced to him. He saw this ecclesiastic several times, and was preparing to make a public recantation of his errors; but Condorcet and the other adepts now crowded about him, persuaded him that his case was not dangerous, and that country air would restore him to health. For some time he resisted their attempts to bring him back to atheism, but they secretly hurried him to the country, where he died, and a report was spread that he died suddenly on rising from the table, without remorse, and with his atheism unshaken.

Such are the native effects of the highest intellectual accomplishments, and the most brilliant acquirements in science, when unaccompanied with the spirit of true religion and of Christian morality. They cannot improve the moral order of society; they cannot procure for their possessors substantial enjoyment, even in the present life; and they are altogether inadequate to support and tranquillize the soul in the prospect of the agonies of dissolving nature.

It is therefore to be hoped, that all who have a sincere regard for the promotion of science, for the interests of religion, and for the welfare of their country, will devote a portion of their attention to this important subject, and set their faces in opposition to the spirit of that skeptical philosophy which has so long debased and demoralized the continental philosophists. [Dick's Diffusion of Knowledge.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 2, 1843.

PUBLIC OPINION.

The virtue and happiness of a community depend, first, upon its possessing a number of individuals of pure character, of unsullied integrity, and of good examples. The next dependence of a community, is upon the public sentiment or opinion which prevails in it, and upon the power which it exerts.

There are numerous and dreadful evils necessarily connected with the social state, and the remedy for them is to be found only in the means of good which the same social state affords. Taking advantage of the exposure of life and property in a civilized community where men no longer carry swords or clubs, the violent or dishonest man has frequent opportunities to peril the welfare of his neighbor. And therefore the same civilized community, must be banded together and extend to its individual members, the security of law; one must help another to resist evil, and to punish wrong. Living in society we have more to lose than if we dwelt as savages, or roamed in the woods; and we are in more danger of losing it, because our enemies may live nearer to us, and need not hide or skulk, or even run away. The state of society offers the opportunity, presents the facility for crime, and it affords likewise, some additional means of security in combined and associated resistance. The law acts as such a security, as far as it can. But there are some evils and sins, enormous and awful ones too, which the law professedly and purposely neglects, and others which it would be glad to reach but cannot. The province and operation of the law are necessarily incomplete, imperfect. In order to allow fair privilege, and a measure of leniency, to those suspected of guilt, but not yet proved to be guilty, it must admit of subterfuges, delays and contingencies, of which those who are known to be guilty will avail themselves. Again, the law regards only or chiefly, material interests, life, property, and in some instances reputations; it takes no cognizance of private duties, it does not seem to know that there are such things as affections, feelings.

Not for all then, but for some only of the evils which society engenders, does society find a remedy in its laws. The law needs a supplement, something to fill it out, something to do what the law does not attempt to do, what the law refuses to do, and something to do thoroughly, what the law does imperfectly. In the private spiritual concerns of man, in the struggle of the Christian life, the law of sacred duty is man's guide. But even this strict law of moral duty as Jesus Christ taught us needed a supplement. After his disciple has done all that is required of him, discharged every debt, and obeyed every command, he still owes something to grace and favor, and needs for his guidance a supplement to the law of duty, and that, said Jesus Christ, is the law of Love, for Love is the fulfilling, the filling out, the supplement of the Law of Duty.

Now just as in the spiritual concerns of the individual man, the Law of Duty needs a supplement, so in the social interests of man, the civil law needs a supplement, and that supplement is to be found in Public Opinion.

Public Opinion, for good or evil that mighty instrument works, and upon those of us who never stood in a Court of Justice, or appealed to Law, it has an influence for good or evil which prisons and gibbets cannot exert.

When the righteous are in authority, be their authority that of law, of influence, of example, or of tolerance, the people rejoice; but when wickedness beareth rule, the people mourn. This is the influence of public opinion, it is general and diffusive, it affects the land, the people, and every individual. Where the state of public sentiment is correct and honest, it will do much to supply the want of law, and will always rejudge the justice of law. Where public sentiment is corrupt, not even the law will be just, and many who have sought the protection of law will have cause to regret that they had not kept their grievances to themselves. It is utterly impossible for any one to resist this all pervading influence, not only because he must feel it as it affects himself, but because he contributes to form it. It fills up all the cracks and crevices which are left in the best legal pleading, and it can even convert a legal censure, a fine, a penalty, an indictment, a conviction, yes, even an imprisonment, into an honor. We know not how early in life we begin to feel the bonds of this invisible authority. It seems to float in the air we breathe, it penetrates to the very hearth stones and the bed chambers of every family in the land. We have free schools, but there is a school freer than these, it is that of out-door intercourse. Our companionship does more than any teaching we receive, to fix our system of morals. Even the words which we overhear in the conversation of others, will insensibly work themselves in with our own convictions, and induce us to palliate or exaggerate the sins of the community.

Vain would it be for any one to undertake to trace out the influence of a prevailing sentiment or opinion on a single subject, it would be like an attempt to gather again the seeds which were scattered from last year's thistles. They have flown somewhere, and will grow, but no man's interest extends farther than to gather them from his own field, while perhaps more of them may have taken root in the fields of his neighbors.

The spoken mandate of the law, the concentrated voice of millions without sympathy or heart to follow it, has a terrific power. We who set the engine in motion sometimes tremble before it, but its power is not to be compared to that of public opinion which is the supplement of law, which has trials, sentences and penalties of its own.

Public Opinion has a deeper and a mightier influence than that which depends upon factions, cliques and coteries. It is not to be confounded with the control of fashion, or with scandal, or with gossip. It is to be distinguished from the spirit of sects and parties. The measure of truth and justice which may ever happen to belong to it is to be considered accidental, for it does not commence its round of influence by starting from correct principle or through inquiry. There is nothing too solemn for its scrutiny or control. It precedes the operation of law, and runs beside it, and follows after it. It sows the seeds of a revolution, it interprets constitutions, and by making certain concessions to religion, it has from time immemorial been able to trammel religion, to decide, not on its claims, but upon their observance, and to exercise at times a successful resistance to it.

THE CARNAL MIND.

The declaration made in the eighth chapter of the Epistle to the Romans, seventh verse. 'Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be,' is often quoted in support of the doctrine of total depravity,—a doctrine which no human parent yet ever introduced into his family and acted upon it fully and faithfully, acted it out honestly, in the government and management of his children. We recently heard this passage quoted ourselves. It happened to us to have a very frank, friendly and Christian-like conversation with an individual holding, upon some debatable points of theology, opinions different from those which we entertain. In this conversation, man's natural religious capacities and powers, in other words, the old doctrine concerning total depravity, original sin, moral inability were brought up; and upon our remarking that every word uttered by our Savior, his whole system of instruction and precept seemed to us based upon the idea that man was capable of obeying that instruction, and that we did not know of a single passage in the New Testament, which distinctly taught or indirectly favored the notion, that man was by nature depraved and incapable of loving and serving God, he immediately quoted 'Because the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be.' We suppose that the person who quoted this text to us, as well as many others of our orthodox brethren, would be surprised to learn that many of the most learned and popular of their own commentators, admit that the passage does not teach the doctrine of natural depravity, and ought not to be adduced as a proof text in support of it. Such we believe, however, is the fact; at least we can bring high orthodox authority for an interpretation of it perfectly satisfactory to ourselves, and one that would be, we presume, to all Unitarians.

The first thing to be observed in relation to this verse is that the phrase here translated 'the carnal mind' is in the original Greek precisely the same that in the preceding verse is translated 'to be carnally minded.' Whatever translation we adopt for the phrase in one verse should be adopted in the other also. That given in the sixth verse 'to be carnally minded' is the most correct, and expresses the idea of the Apostle as clearly perhaps as any that can be made. Some translate 'the minding of the things of the flesh;' this presents the idea more fully perhaps and prevents all misapprehension of the meaning. The original phrase indicates *what* is thought, the character of the thoughts and feelings, and not that, call it mind, heart, soul, *by which* we think and feel. 'This expression,' (the carnal mind as it is translated in our common version,) 'this expression,' says a distinguished Presbyterian critic, 'does not mean the mind itself, the intellect, or the will; it does not suppose that the mind or soul is physically depraved or opposed to God; but it means that *the minding of the things of the flesh*, giving to them supreme attention, is hostility to God. This passage * * * does not directly prove the doctrine of universal depravity; but it proves only that where such attention exists to the corrupt desires of the soul, *there* is hostility to God. * * * For the object of the Apostle here is not to teach the doctrine of depravity, but to show that where such depravity in fact exists, it involves the sinner in a fearful controversy with God.' Upon the other clause of the verse 'for it is not subject to the law of God, neither indeed can be,' he goes on to remark, 'the word '*it*' here refers to the minding of the things of the flesh. It does not mean that the *soul itself* is not subject to his law, but that the *minding* of those things is hostile to his law. The Apostle does not express any opinion about the metaphysical ability of man, or discuss that question at all. The amount of his affirmation is, that *the minding* of the flesh, the supreme attention to its dictates and desires is not and cannot be subject to the law of God. They are wholly contradictory and irreconcilable. * * * But whether the *man himself* might not obey the law,—whether *he* has, or has not, ability to do it, is a question which the Apostle does not touch, and on which this passage should not be adduced; * * for it does not refer to that, but it proves merely that a supreme regard to the things of the flesh is utterly inconsistent with the law of God; can never be reconciled with it, and involves the sinner in hostility with his Creator.'

The above criticism presents a view of the meaning of this passage, that is perfectly clear and satisfactory. The 'carnal mind' is not the natural mind, not the soul as created by God, but the soul as defaced and enslaved by the lower propensities and baser passions of the flesh. The Apostle does not teach that man is by nature at enmity with God, but that the 'carnally minded,' they who mind the things of the flesh, they who by thinking more of the body than the soul, and following the inclinations and passions of the former, become supremely interested in this world, and devoted to whatever of pleasure or profit this world can offer, these are in hostility to God, are opposed to the will and purpose of his providence in the creation of the soul; they are not in subjection to his law and cannot be, while they are in this state of mind. Thus does the Apostle utter a clear, simple and solemn truth, corresponding to that which our Savior uttered, when he said, 'ye cannot serve two masters.'

CORRESPONDENCE.

HARTFORD, Nov. 17, 1843.

DEAR SIR:—As a subscriber to the 'Register,' I take the liberty to address you with reference to the rejection of your paper by the Young Men's Institute of this city. This Institution was formed some five years since with the avowed object of forming a Library to furnish reading matter for the whole community irrespective of *Sect* or *Party*. As such, contributions were solicited and received from all, with the express stipulation that its Library should be formed, its reading room furnished, and all its affairs conducted without reference to *Sect* or *Party*. With this stipulation the whole community subscribed liberally for its establishment, and it went into successful operation. It had scarce commenced its career ere the 'cloven foot' began to show itself, as many had predicted it would, and it began a course of exclusive sectarianism. This course it has continued to the present time, still sailing under liberal colors and disowning sect or party. Last year they were petitioned by a number of members to put 'O. Sullivan's Report' on Capital punishment on the shelves of the Library. This they refused, and being called upon in open meeting for their reasons, they replied that they objected to the statement contained in the work that 'Jethro the Midianite, Moses' father-in-law, was a heathen!!' This was all they attempted to urge against a work containing more statistical information on that subject than any other extant. I cite this as a fair sample of their liberality with respect to other works and papers.—I give you the above statement to show the *circumstances* under which the following correspondence took place between the Executive Committee and myself. Oct. 30th I addressed to the Ex. Committee the following note:—

'To the Ex. Committee Young Men's Institute.

GENTLEMEN:—I am receiving weekly a newspaper published in Boston, called the Christian Register, which from its standard character, and the ability with which it is conducted, I am induced to offer to you to be placed on file in your reading room. I will furnish you with the back numbers; also each number as it comes out. By referring this to the proper authority and informing me of your decision, as soon as convenient, you will much oblige.

Yours respectfully, J. SMITH.'

To this, after waiting a fortnight, I received the following:—

'Library Y. M. Institute,
Hartford, Nov. 13, 1843.

At a meeting of the Executive Committee held this evening, it was voted that your request to furnish the reading room with a publication called the Christian Register, be declined.

(Signed) J. WHITE, Sec. pro tem.'

This was what I expected, although they had at this time the New England Puritan and also a paper advocating the faith of the Episcopal Church, (the first of which I am informed they pay for, the other is presented,) on file in their reading room.

REMARKS ON THE ABOVE.

We scarcely know what course to recommend to our correspondent. He with the other Unitarians at Hartford, might demand back the amounts of which they have been defrauded, but it is questionable whether they had not better bear their wrongs quietly. If he could look over the files of the Register, he would find that his case is precisely like many others that have been brought before our readers in which Unitarians have been cajoled into contributions on the plea of united charities, or combined efforts and then have been insulted. It is scarcely worth a wise man's effort to attempt to resist these conventional or sectarian impositions as they originate from a mixture of ignorance and bigotry which can be neutralised only by a radical change. If the state of things in Hartford is such as has frequently been represented to us, our correspondent will not want for sympathy. We are told that the state of religion in that city very much resembles what it was in Boston thirty or fifty years since; that a creed is preached, but not believed; that Orthodoxy is effete and lifeless there; that the higher class of minds is tending fast to scepticism and infidelity and that the young when they dare to utter their thoughts in each other's company, make no secret of their contempt for the weak drivelling and meagre ministrations which are offered to them as religion. That such must be the state of things in every Orthodox community, where intelligence and piety are combined, all past experience teaches. A gentleman of Hartford once informed us that if the attendants upon the Orthodox Churches there were candidly to express their minds, it would be found that two thirds of each congregation had no faith in what was preached as Christianity. This certainly is a bad state of things. How is it possible for Orthodox ministers to close their eyes to it? How can such petty acts of bigotry as that which our correspondent mentions, be trusted to in support of a system whose doom is irrevocably pronounced when deep and sincere thought is brought to the study of the Scriptures without fear or regard to any formularies of man's devising. Orthodoxy makes five infidels for each one convert. The state of the Christian world in which what are called 'irresistible doctrines,' have been preached for ages, is full and undeniable proof of this. Let our correspondent seek out our other subscribers in Hartford and commence the work already meditated of establishing a Unitarian church in that city.

AKRON, Ohio, Nov. 20th, 1843.

MESSRS. EDITORS:—I noticed in one of your late papers, a communication from a much esteemed clergyman of New York City, containing some judicious suggestions in relation to the operations of the American Unitarian Association. The writer of this heartily concurs in most of these suggestions, and properly appreciates them as those only can do, who reside in a community like this, where rational Unitarian Christianity is comparatively unknown. It is of much importance that some means should be taken to diffuse a knowledge of Unitarian principles in this great State, which has now a population of nearly 2,000,000 souls, and which must at the next census rank second only to New York, in point of population and resources. In this mighty State there is now but one Society of our denomination, namely, that at Cincinnati; this condition of things surely ought not to remain so, when we know that a considerable share of our population are natives of New England, and that those who originated in Massachusetts, still retain a strong preference for that liberal and reasonable faith which they were accustomed to hear preached, and whose beneficial influence in the life and character they are familiar with.—If disgusted with Orthodox preaching and its narrow sectarian views, and as Unitarians they turn elsewhere for more liberal sentiments, there is no sect who, knowing them to be Unitarians, will extend the hand of Christian fellowship towards them, except the Universalists; under these circumstances, many liberal Christians who have never had the opportunity of hearing our sentiments preached, now worship with that denomination, but who, nevertheless, are dissatisfied, and would be far better pleased and infinitely more benefitted, could they but have the opportunity of hearing and sustaining Unitarian sentiments. Throwing aside the peculiar doctrines of the Universalists, there seems to be a great lack of that spirit of devotion in their services, which is so essential a part of the worship of God and the influence of which, so much improves the life and character. Here is one of these important points from whence the influence of our sentiments, if preached by a man of enlarged views, talents and piety, would go far and wide. There is no point in this State half so commanding as this town, and which is more deserving of the attention of the American Unitarian Association and of all the friends of our principles, especially if the diffusion of these views and principles in a new and growing sphere is deemed more important than merely sustaining some small Societies in New England, where our sentiments are firmly rooted, and can comparatively take care of themselves. This town is situated in the county of Summit (containing about 400 square miles, with a population in 1840, of nearly 23,000). It is a very thriving and growing place and is destined without doubt, to be the largest town in the northern section of Ohio. By the census of 1840, there was 2400 population; the present year it amounts to 4000. There are five large Flouring Mills, which grind about 500 bushels of wheat per day. There has been about 115,000 bbls. of Flour manufactured here the present season. There are also four Woollen Factories, consuming 100,000 lbs. wool per annum; two Iron Furnaces, one Powder Mill, one Oil Mill, two Saw Mills, twenty-five Stores, &c. The Portage Canal is also nearly complete, bringing the water of the Cuyahoga River about four miles to that of the Little Cuyahoga, and which will bring a great water power into rise within a few months; the fall is 160 or 70 feet. A large Iron and Nail Establishment, and a Cotton Factory are to be put in operation the coming year.

The great Ohio Canal, leading from Cleveland on Lake Erie to Portsmouth on the Ohio, passes through this place, where there are 20 Locks of about 10 feet each. It is intersected by the Pennsylvania and Ohio Canal, leading from Pittsburg. These two Canals make the town a great thoroughfare. There is a Society here of almost every religious denomination except the Unitarians. The Presbyterians have two Societies, and the Methodists, Baptists, Campbellists, Roman Catholics, have each one. The Universalists have a handsome stone church, with a large bell, clock and organ. A small stone German Lutheran Church is about completed. The Episcopalians are also just completing a handsome church, built in considerable part by donations from the Atlantic cities, and to which some friends of *liberal* Christianity in Boston added a portion. The Universalist Society is in a flourishing condition, and their cause has received a considerable impulse from an Orthodox revival excitement last winter, and recently by the religious services held in their church in September, during the United States Convention of Universalists. About 70 ministers were present, from nearly every portion of the Union. The services lasted during five days, and most of the preachers were eloquent and impressive. There were audiences of 2 or 300 collected each day, and mostly from great distances. Would to God that Unitarians would show the same zeal for the spread of their principles. There are many here who are dissatisfied with Orthodox preaching, but who are equally so with the views of the Universalists; to such, the dissemination of Unitarian principles would give views of God and their own duty, that would find ready acceptance. Will not our Eastern friends give some serious thought to the necessities of their Western brethren, and as week after week they worship the God of their Fathers, let them thank Him for their own dear privileges, and let there be new and stronger efforts to spread far and wide, rational and scriptural Christianity. T.

For the Register.

IDOLATRY.

One of the chief characteristics of a Prophet, which, indeed belongs to all Prophets, is unlimited implacable zeal against Idolatry. It is the grand theme of Prophets: Idolatry, the worshipping of dead Idols as the Divinity, is a thing they cannot away with, but must denounce continually, and brand with inexpiable reprobation; it is the chief of all the sins they see done under the sun. This is worth noting. Idol is *Eidolon*, a thing seen, a Symbol. It is not God, but a Symbol of God; and perhaps one may question whether any of the most benighted mortals ever took it for more than a Symbol. I fancy, he did not think that the poor image his own hands had made *was* God; but that God was emblemed by it, that God was in it some way or other. And now in this sense, one may ask, is not all worship a worship by Symbols, by *Eidola*, or things seen! Whether *seen*, rendered visible as an image, or pictured to the bodily eye; or visible only to the inward eye, to the imagination, to the intellect: this makes a superficial, but no substantial difference. It is still a thing seen, significant of God-hood; an Idol. The most vigorous Puritan has his Confession of Faith, and intellectual representation of Divine things, and worships thereby; thereby is worship first made possible for him. All creeds, liturgies, religious forms, conceptions that fitly invest religious feelings, are in this sense *Eidola*, things seen. All worship whatsoever, must proceed by Symbols, by Idols:—We may say, all Idolatry is comparative, and the worst Idolatry is only *more* idolatrous.

Where then lies the evil of it? Some fatal evil must lie in it, or earnest prophetic men would not on all hands so reprobate it. Why is Idolatry so hateful to Prophets? It seems to me as if, in the worship of those poor wooden Symbols, the things that had chiefly provoked the Prophet, and filled his inmost soul with indignation and aversion, was not exactly what suggested itself to his own thought, and came out of him in words to others, as the thing.—The modest heathen that worshipped Canopus, or the Caabah Black-Stone, he, as we saw, was superior to the horse that worshipped nothing at all! Nay there was a kind of lasting merit in that poor act of his; analogous to what is still meritorious in Poets: recognition of a certain endless *divine* beauty and significance in stars and all natural objects whatsoever. Why should the Prophet so mercilessly condemn him? The poorest mortal worshipping his Fetish, while his heart is full of it, may be an object of pity, of contempt and avoidance, if you will; but cannot surely be an object of hatred. Let his heart *be* honestly full of it, the whole space of his dark narrow mind illuminated thereby; in one word, let him entirely *believe* in his Fetish,—it will then be, I should say, if not well with him, yet as well as it can readily be made to be, and you will leave him alone, unmolested there.

But here is the fatal circumstance of Idolatry, that, in the era of the Prophets, no man's mind *is* any longer filled with his Idol, or Symbol. Before the Prophet can arise, who, seeing it, knows it to be mere wood, many men must have begun dimly to doubt that it was little more. Condemnable Idolatry is *insincere* Idolatry.—Doubt has eaten out the heart of it; a human soul is seen clinging spasmodically to an Ark of the Covenant, which it half feels now to have become a Phantasm. This is one of the balefulest sights. Souls are no longer *filled* with their Fetish; but only pretend to be filled, and would fain make themselves feel that they are filled. 'You do not believe,' said Coleridge; 'you only believe that you believe.' It is the final scene in all kinds of Worship and Symbolism; the sure symptom that death is now near. It is equivalent to what we call Formulism, and worship of Formulas, in these days of ours—no more immoral act can be done by a human creature; for it is the beginning of all immorality, or rather it is the impossibility henceforth of any morality whatsoever: the innermost moral soul is paralyzed thereby; cast into fatal magnetic sleep! Men are no longer *sincere* men. I do not wonder that the earnest man denounces this, brands it, persecutes it with inextinguishable aversion. He and it, all good and it, are at death-feud.

For the Register.

A FALSE "WITNESS" ANSWERED.

MESSRS. EDITORS:—Some of my Episcopal friends have been kind enough to send me three recent numbers of the Christian Witness, containing a caricature of our recent Convention at Providence. So far as I am acquainted with Episcopal clergymen, I have found them to be at least gentlemen, and was therefore surprised to see so abusive an article sanctioned by a journal under their conduct. An attempt to ridicule a religious meeting by applying to it the language of a comic song, has given me a new illustration of the 'irreverence of our land.' It beats Abner Kneeland.

The three articles are a tissue of misrepresentations and abortive efforts at low wit. I will not follow them out in detail, nor join in a style of controversy in which skill would be a disgrace. I might show a dozen instances in which words are arrested from their true meaning, and the remarks of different speakers are placed in false and ludicrous connections. I must content myself with stating, that the writer in the Witness has entirely misrepresented the meaning of the two principal resolutions that were adopted by the Convention.

We discussed and adopted a resolution that urged the importance of more explicit doctrinal preaching, 'more earnest and explicit statement of our peculiar doctrines, and urgent application of them to practical life;' and forthwith, Adelphos comes out with a declaration, 'that our first resolution admits that all existing statements of our peculiar doctrines are incorrect or insufficient.' This is neither the fair interpretation of the resolution, nor the view of it taken during its discussion. I should consider myself as very false or foolish, if I should write an article for your paper, stating that the Episcopalians were not satisfied with any existing statement of their doctrines, because some of my Episcopal friends, and indeed their leading periodicals, are not satisfied with the too indefinite style of many preachers, and are insisting upon the importance of a more earnest and explicit statement of 'church doctrine' and urgent application to practical life. What shall we think of Adelphos!

The writer in the Witness states that a resolution was passed by the Convention, declaring unanimously, that there is an absence of the spirit of reverence among the Unitarian people. No such resolution was offered or adopted.—The resolution alluded to, spoke of the absence of the spirit of reverence in our country in general, and not among our denomination in particular. The reporter in the Christian World substituted the words 'the people,' for the original language, 'the country,' but corrected the error in the sequel of his report. But neither phrase justifies the interpretation of Adelphos. We are willing, of course, to confess some denominational sins. But we should be very reluctant to libel our brethren by calling our denomination a people without reverence. I am not acquainted with a Unitarian who would speak so irreverently of any decent religious meeting, as Adelphos has spoken of the proceedings of our Convention. I should be sorry to see the recent Episcopal Convention at New York, noticed in one of our papers by a quotation from a comic song. I regret that any allusion was made at our Convention to those disorderly proceedings. Napoleon made war upon other countries to draw the attention of his people away from home troubles and dissensions. Without comparing Adelphos with the mighty Corsican, we advise him to write upon the dissensions in his own sect and not try to carry war abroad.

Controversy is never my desire. I believe that Christians of each denomination had better mind their own business and let other people alone. More fond of preaching up the gospel than of preaching down my neighbors, I hope I may deserve to call myself in aim, if not in result.

CATHOLICUS.

For the Register.

MESSRS. EDITORS,—The meetinghouse of the First Church in Chauncy Place, has been repaired and remodeled so as somewhat to resemble European chapels. There seems to be general satisfaction with the new form and arrangements. Last Sabbath the Society met in it for the first time, and it was filled with its respectable and intelligent worshippers. The services were, as every one expected they would be, highly appropriate and interesting. Dr. Frothingham took for his text—'*To beautify the place of my sanctuary; and I will make the place of my feet glorious.*' (Isaiah 60, 13.) He began with stating that there was worship before there were appointed places for it. This idea was expanded with clearness and beauty. He then spoke of the places first appointed for worship; and after 'the groves which were God's first temples,' he described a pillar of stone set up as an altar, and then the ark of the covenant which the Israelites carried through the wilderness.—The description here was graphic and forcible. This brought him to David's resolution to build a house to the Lord; and Solomon's temple was appropriately noticed. Thence he passed to the erection of Christian Churches in Europe, and gracefully introduced that of the *First* which our pious pilgrim fathers reared in the New World. Thus he came to speak briefly and well of the new modelling of the house in which he met his flock once more.

Having finished the historical part of his subject he went on to show how we, of this day, can best beautify the place of the sanctuary of the Lord, and make the place of his feet glorious, viz:—By punctual and steady attendance on the weekly ministrations of the gospel and the worship of God. If we build an house to the Lord, and yet did not use it, we live contradictions. We promise and do not perform But the only true ornaments of the Christian Church are the piety of heart and holiness of life required by the gospel. All other prosperity is nothing worth. On this part of the subject the preacher was most emphatic and animating.

In concluding he most tenderly noticed the ravages death had made in their numbers since they left their place of worship—and among these he alluded to the recent death of Miss Everett a communicant with their Church. This notice was in the finest style of pulpit pathos and drew tears from many eyes.

This most imperfect sketch of Dr. Frothingham's sermon, is given only to request that the Society will secure it to the public in a durable form.

A DELIGHTED AUDITOR.

THE SECOND GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

On Thursday, Oct. 17, as we learn from our foreign papers, the Second General Assembly of the Free Protesting Church of Scotland was held in the city Hall, Glasgow. The representation by ministers and elders was very full. Among the distinguished persons present were Rev. Cæsar Malan of Geneva, the Marquis of Breadalbane, Hon. Fox Maule, Sheriff Monteith, Sheriff Spiers, Sir David Brewster and Sir Andrew Agnew. As we have already mentioned, in a previous reference to the schism in the Scotch Kirk, the nobility and landed gentry are with but a very few exceptions, in opposition to the Protesters. On motion of Dr. Chalmers, Dr. Thomas Brown, of Glasgow, was unanimously elected Moderator. Dr. Chalmers, having previously delivered the discourse, was requested to print it. Dr. Brown insisted that this was the real, the true, and the pure Church of Scotland, that they had not met to form a constitution, but received that which they inherited from their fathers.

The communication from Sir James Graham, in answer to the address which had been sent to the Queen, was then read, and this reply of government met with strong disapprobation. Drs. Chalmers and Candlish were very earnest in disavowing the voluntary principle. The following are the remarks of the latter, in reply to some letters urging the Assembly to adopt voluntaryism.

'While we are thankful for your sympathy, we do not see, we never have seen, and trust never will see, that the movement we have made is at all a step in advance to the Voluntary principle. (Cheers.) But, on the contrary, our conviction is, that never in any age of the Christian Church has a more decided, a more substantial, a more effectual testimony been lifted up for the duty of the magistrate, the whole duty of the magistrate, in reference to the Church of Christ, than in the recent contending testimony of the Church of Scotland. (Great cheering.) This is all the reply that is necessary for us to advance to our sympathizing friends of every evangelical denomination who favor the Voluntary principle. It is to say that we are still distinctly and unequivocally of opinion as a Church, that the Voluntary principle is not a principle which this Church sanctions; that it is not a principle ever maintained by the Church of Scotland, and that we are separating from the Establishment, in attempting to enslave the Church, as the recompense of her endowing the Church, has sinfully failed in its duty in this respect; sinned both in the attempt to assert an Erastian supremacy over the Church, and a failing to discharge their duty in countenancing and favoring the Church, and leaving her at the same time in the enjoyment of her spiritual freedom.'

The principal business of the Assembly was to decide upon the prospects of the Free Church for self-support, now that it has withdrawn from the fostering, but parasitical embrace of the State. We subjoin part of the report on this subject. Our readers cannot fail to wonder at the inexhaustible resources of the different portions of Great Britain when the temper of the people is roused in opposition to government patronage. The Tithe and Church Rate fall alike upon all the people of England and Ireland, yet the Dissenters in the former island raise enormous sums to support their religious institutions and charities, and Ireland is now funding millions of wealth collected for the cause of Repeal. Now Scotland follows the example of the two other divisions of the kingdom, by offering its free contributions, all, be it observed, in addition to the State taxes.

Progress of the New Churches.

Monday, Oct. 23.—JOHN HAMILTON, Esq., read the Report of the Building Committee, from which it appears that about seven hundred churches are either built, or building, or about to be commenced. These would contain upon an average 600 sittings, and were estimated to cost an average sum of £500 each. To erect 700 churches at an average cost of £500 would take £350,000, irrespective altogether of the price paid for sites. The total subscriptions for the Central Building Fund made to the general treasurer of the fund up to the 9th of October, including £7,000 from England, amount to £56,064 19s. 3d. The total subscriptions made for the Central Fund, *made through* associations, and transmitted *through them to* the general treasurer of the fund, *amount to* about £20,113 3s. 3d., making the total *subscriptions* for the Central Fund, whether made *directly* to the general treasurer, or transmitted *and* paid to him through associations, £76,180 2s. 11d. The total sum for local objects *made by associations* (the greater part of which was *retained* in the hands of local treasurers, to be *locally* applied,) as these subscriptions have *been* reported in returns recently made to the *Financial* Committee amount to £90,522 4s. 6 1-2d. And adding the central fund and the local object together, we have thus the sum of £166,702 7s. 5 1-2d. as the amount of the pecuniary contributions to the great building object of the Church. To this sum must be added magnificent donations in kind, the entire churches which have been built by individuals at their own charges, and freely presented to the Church. Of these we have to record the following:—The Dowager Marchioness of Breadalbane gives a church and a manse at Langton; Mr. Hay, of Newliston, gives a church and a manse at Kirkliston; Mr. Campbell, of Monzie, gives a church at Monzie, and another at Dalmally; Mrs. Paston gives a church and manse at Markinch; Miss A. Traill gives a church and manse at Pappa Westra; Miss Young gives a church at Burntisland; Captain Wemyss gives a church a West Wemyss; and Mr. Lenox, of New York, gives £1,100 to erect a church at Kirkcudbright; and to these must be added the honorable instances of liberality on the part of that distinguished nobleman, Lord Breadalbane, who, besides presenting the Presbytery of Perth with the entire stock of arch timber and stones in his yard at Perth, being timber of the noblest growth to be found in Scotland, has given 2,000,000 slates from his celebrated quarries in Argyleshire, the value of which is not less than £4,000. (Applause.) His *lordship* has further proposed to confer upon the Free Church the benefit of the right which he enjoys under his patent of Admiral of the West Coast of Scotland, to the driftwood stranded upon its shores—(applause)—and in addition to all this, Lord Breadalbane is exercising innumerable acts of liberality and bounty towards the various churches within his own princely domains. The report went on to state, that the various churches thus built and presented together, with Lord Breadalbane's grants and acts of bounty, cannot be estimated at less than £15,000, which added to the subscriptions and money already stated, gives the total amount already subscribed, and reported as available towards the accomplishment of our great object, the sum of £181,702 7s. 5 1-2d. It may be taken as certain, however, that the sum at the present moment available for casual objects throughout the country very largely exceeds the sums actually reported. The committee are satisfied that they are within the mark if they now set down the deficiency at the sum of £25,000; so that we shall have, as a general total, the sum of £206,702 4s. 5 1-2d, being not very greatly short of two third parts of the entire sum of £350,000, requisite for the absolute completion of their vast scheme. The report went on to state, that not more than 100 congregations out of the 700 would be able to erect their own churches. It was agreed, therefore, by the Committee to give a grant of 5s. per sitting for every church, the total expense of which did not exceed 15s. each sitting. This was an average of £150, or £90,000 to 600 congregations, leaving only £14,000 short of the sum required, which they would receive from Ireland and England long before they would be called upon to make the advance. Grants had been given to 137 congregations, amounting to £19,305 15s.; and they had been called upon to pay back £2,701 19s. 10d., making the amount of payments £22,009 15s. 10d.; and leaving £33,468 18s. 10d. still in the treasurer's hand, which would supply the grant of 5s. per sitting to 210 additional churches, making, with the 137 churches which had already received it, 347; so that there was no reasonable doubt but that they would have funds in ample time to meet the rate of 5s. per sitting for the remainder of the 600. The report concluded with some suggestions as to the formation of a body of trustees in which to vest the property of the Free Church.

THANKSGIVING.

Thursday last was observed as a day of Public Thanksgiving and Praise, in this and several of the New England States. Our readers have heard, probably, excellent Thanksgiving sermons from their own ministers, and do not wish for another from us. It is a pleasant circumstance, that in Massachusetts our festival of Thanksgiving usually comes by appointment, within two or three weeks after our annual election. This arrangement was not contemplated, yet it is auspicious in its influences. After the strife and bitterness of a political contest, when men's passions and prejudices have been appealed to and inflamed, and hard words and abusive epithets have been bandied between opponents, and the successful party is elated, and the defeated is soured, and the community is like the sea after the storm has spent its fury, still angry and agitated, it is good to have a day come, whose influence is like oil upon the troubled waters; it is good to have a day come, which appeals to the conscience and the heart, to all that is pure, kind, generous, noble, in the human soul, a day whose tendency is to make us forget personal and political animosity, and to contemplate with grateful joy and deeper sentiments of responsibleness, our great common blessings, and privileges, as citizens of this favored land, as children of a common Father in heaven, disciples of one common Master and Savior, Jesus Christ. We trust that it has brought these healing and holy influences this year to the hearts of this people.

THE MINISTRY AT LARGE.

In the article upon this subject, published in our last number, several errors occurred, some of them important, others such as would be easily corrected by the reader. They are to be attributed in part to the manuscript, the precise words of which in some places it was difficult to make out, and in part to a hasty correction of the proof, in order that our paper might go to press in season for the mails, which usually carry it to our distant subscribers. We had prepared a list of these 'errata,' but as the article is one of importance, upon a subject involving important interests in this city, and as several applications have been made to us for large numbers of extra copies, which we were unable to furnish, we have determined to republish the whole article, with the corrections of the author. It will appear on the outside of our next number, and those wishing for extra copies can procure them at the Publisher's Office, No. 1 Water street.

AMERICAN BIBLE SOCIETY.

The American Bible Society had a semi-annual meeting, the first of the kind, at Cincinnati, Ohio, on the 1st of Nov. The meeting was attended by delegates from different parts of the Union. Hon. John M'Lean presided. In the Bible Society Record for November, we find the following letter, addressed to the meeting, by the venerable President of the Society, Hon. John Cotton Smith, who was prevented from attending.

To the Delegates appointed to attend a Semi-Annual Meeting of the American Bible Society, to be held at the City of Cincinnati on the 1st of November, 1843.

My Brethren,—If the infirmity incident to advanced age would permit, I should rejoice to accompany you in the proposed visitation to the Valley of the Mississippi. The arrangement prescribed by the Board of Managers, under which you proceed, I am persuaded will commend itself to the approbation of our western brethren, and by the divine blessing be essentially conducive to the successful progress of evangelical truth. Neither the christian nor the patriot can contemplate that vast portion of the republic with indifference. Her own teeming population, continually augmented by emigration from other States, and by foreign accessions in great numbers, must ere long decide for weal or for woe the civil, if not the religious destiny of this great nation. A community composed of elements so diverse, must resort to a higher cause than worldly policy and the schemes of individual ambition, if they would secure the permanent enjoyment of rational liberty and the favor of heaven. Nothing but the unobstructed and universal circulation of the pure word of God, and its momentous truths impressed by Divine power on the consciences of men and on the hearts of the rising generation, can furnish an effectual guaranty to our freedom, or shield us from the worst species of tyranny or spiritual despotism.

It is painful to observe, that in prosecuting the benevolent and sole object of the American Bible Society, less opposition is experienced from avowed infidels than from those who claim to constitute the only true church of God. It is not wonderful that advantage should be taken of our free and indiscriminate toleration of all denominations, to extend, if possible, the lurid atmosphere of Romanism over a country blest with the genial influences of liberty and the religion of the Gospel—to engage for this purpose in political agitations—to oppose the introduction of the Holy Scriptures into our schools and among the laity at large, and to erect and multiply, by the aid of foreign supplies, the various monuments of papal superstition, not only in the far west but in our principal cities, and even on the soil first planted by the persecuted sires of New England. No, all this is not wonderful, but certainly it would form a strange chapter in American annals if these attempts should succeed—if the boasted light of the nineteenth century should be overspread with the thick darkness of the sixteenth—a darkness which, by the grace of God, the intrepidity of one man dispelled in spite of the civil and ecclesiastical power of all Europe. It may be so; but assuredly it behoves patriots, philanthropists, and evangelical christians of every name to unite their counsels, efforts and prayers to avert the catastrophe. For without enumerating the arrogant and impious dogmas of the Vatican, suffice it to say, a general belief of papal authority to absolve men from their allegiance to the constitution, and from their oaths as electors, or as jurors and witnesses in courts of judicature, would render the preservation of a free government absolutely impracticable—nay, the freedom for which our fathers fought and poured out their blood as water, would 'pass away as a tale that is told.' But blessed be God, the antidote to all this evil is in our hands.

If the discovery by Martin Luther of a Bible which lay neglected and covered with dust in a monastery, a book, which, though a monk and a priest, he had never before seen, much less perused, if this heaven-directed discovery became both the incipient and final cause of what is emphatically styled the Reformation, may we not confidently trust that the UNIVERSAL circulation of the same blessed BOOK, through the facilities of the press and the prayers of God's people, will eventually render that reformation EQUALLY UNIVERSAL! It may be said, perhaps, that although the usual adjuncts of Romanism, the Inquisition, with its dungeons and tortures, have here no existence, yet emigrants from Europe, long under papistical domination, may be deterred by the threats of their priests from accepting the sacred volume even as a gratuity. No doubt such threats may be employed, if for no other purpose to prevent an exposure of those mutilations of the sacred text by which their idolatries are upheld; still it is not in the nature of a human being to remain for any length of time in abject submission, when fairly emancipated. Who then among the emigrants would refuse the richest gift ever bestowed on fallen man? Not he who comes to us from the birthplace of the Reformation, the noble-minded German; for however trodden down by oppression in his native land, there is a recuperative energy in the German temperament which must here soon elevate him to the condition of those of his countrymen who early preceeded him, and are reckoned among our most valuable citizens.—Nor would the buoyant and inquisitive spirit of the Frenchman permit him to linger in a state of vassalage after restraint is removed, nor suffer him to continue ignorant of the Bible when placed within his reach. Indeed all, it is believed, who have escaped from the bondage of a degrading superstition, and are now conscious of their deliverance, will, when addressed with fraternal kindness, cheerfully receive the Scriptures of truth; while all who are not ashamed of their Puritan or English descent, can scarcely fail to appreciate that Holy Book, to whose benign influence may be attributed alike our national aggrandizement, or individual prosperity, and our hope of future blessedness.

Go on, then my highly-respected associates, in your hallowed enterprize, relying on the aid of a beneficent Providence, and the hearty cooperation of our Western Auxiliary Societies and fellow-citizens generally, and sustained by the animating prospect, that throughout that interesting portion of our country "the word of the Lord will have free course and be glorified."

JOHN COTTON SMITH.

The following resolutions, reported by a committee of seven were adopted.

'As the result of our deliberations, we present to the public the following resolutions:

1. That while we acknowledge with gratitude the liberality of our Eastern brethren, afforded through the American Bible Society, and trust that their benefactions will be continued as our necessities may demand, we would impress upon the people of the West, particularly in the older and more settled parts, their responsibilities to supply their own destitutions; and we trust the day is not distant when the amount which has been loaned us will be more than returned to supply those who are still unblessed with the word of life.

2. That while the wants of our country are great and pressing, and our exertions to supply them should be unceasing, *our obligations can be fulfilled by nothing less than the effort to give the Bible to the whole world.*

3. That the measures of the American Bible Society have been such as to entitle it to the entire confidence of the christian community, and that united and vigorous efforts should immediately be made to resuscitate old auxiliary Societies, invigorate feeble ones, and form new ones where it is practicable, till the energies of our whole country shall be enlisted in this glorious work.

4. That the influence of the ministry of the Gospel is highly important in furthering this great work, and that it be requested of every pastor to bring the cause of the Bible at least once a year before his people in some form, and raise a collection in aid of its funds; and that it be recommended to Agents of the American Bible Society and officers of Auxiliaries to confer frequently with said pastors in relation to the object of this resolution, and aid them, as far as practicable, in its execution.

5. That while it is highly desirable that the pastors of churches should attend to this department of benevolent effort so as to supersede the necessity for travelling Agents, yet in the present unsettled and growing condition of the country such agencies are essential, and that the Board of Managers be requested to keep up an efficient system till such an interest shall be awakened in the public mind that it shall be no longer needed.

6. That an efficient system of colportage is essential to a thorough distribution of the sacred word, and that it be recommended to all Auxiliary Societies to establish such a system, either voluntary or otherwise, and prosecute it till every family is supplied.

7. That we highly approve the plan of the American Bible Society in holding semi-annual meetings in different sections of the country; and trust the beneficial results of this meeting will be such as to warrant the holding of similar ones till our country and the world shall be filled with the word of life.

8. That a committee of five be appointed to prepare an address to the public, setting forth the considerations connected with this cause, which shall be calculated to excite a deep interest in its behalf, and that they have their report printed, as far as possible, in all the newspapers of the West.

FROM NEW ORLEANS. Lilly, the man who killed McCoy in a pugilistic encounter in New York, some eighteen months since, has been arrested at New Orleans, upon landing from Liverpool, examined, and remanded to prison till the governor of New York is heard from.

HOUSEHOLD TREASURES.

BY MARY HOWITT.

What are they?—Gold and silver,
Or what such ore can buy?
The pride of silken luxury—
Rich robes of Tyrian dye?
Guests that come thronging in
With lordly pomp and state?
Or thankless liveried serving men
To stand about the gate?

Or are they daintiest meats
Sent up on silver fine;
Or golden chased cups o'erbrimmed
With rich Falernian wine?
Or parchments setting forth
Broad lands our fathers held?
Parks for our deer, ponds for our fish,
And woods that may be felled?

No, no, they are not these? or else
God help the poor man's need!
Then sitting 'mid his little ones,
He would be poor indeed!
They are not these! our household wealth
Belongs not to degree;
It is the love within our souls—
The children at our knee!

My heart is filled with gladness
When I behold how fair,
How bright are rich men's children,
With their thick golden hair!
For I know 'mid countless treasure,
Gleaned from the east and west,
These living, loving human things
Are still the rich man's best!

But my heart o'erfloweth to mine eyes,
A prayer is on my tongue,
When I see the poor man's children—
The toiling, though the young—
Gathering with sunburnt hands
The dusty wayside flowers;
Alas! that pastime symboleth
Life's after, darker hours.

My heart o'erfloweth to mine eyes,
When I see the poor man stand,
After his daily work is done,
With his children by the hand;
And this he kisseth tenderly,
And that sweet names doth call—
For I know he has no treasure
Like those dear children small.

Oh, children young, I bless ye;
Ye keep such love alive!
And the home can ne'er be desolate
When love has room to thrive!
Oh, precious, household treasures!
Life's sweetest, holiest claim—
The Savior blessed ye while on earth—
I bless ye in his name!

MORAL EDUCATION.

The great object in moral education should be, to call into repeated action those organs that manifest the good qualities of the mind, and increase their activity and power. For this purpose, it is necessary to study the characters of children when they are quite young; and when certain qualities appear to predominate, that are likely to promote bad traits of character, great efforts should be made to call into activity opposite qualities: for instance, when a child appears excessively selfish, he should be taught and accustomed to practice benevolence. In this manner, it is as certain that the moral qualities which are most desirable, may be cultivated and made predominant, as that the memory may be and is increased by exercise.

Such effects, however, cannot be produced by *precepts* alone. Children should be induced to *practice* the virtues which it is intended they shall possess, and by *practice* they will soon become endowed with *good* propensities and *good* habits. If parents would but feel it as essential to teach a child to practice the virtues that are desirable, as it is to cultivate the mind, and would give as much attention to the early development and proper exercise of the affections and passions, and take the pains to discover and bring into action all the natural excellencies of his character, as they do to accelerate his progress in knowledge, we should soon see a great change in the dispositions and the conduct of men. But in very many families, the greatest praise is not bestowed upon those children that are good, but upon those whose minds are most active and premature. In schools, much of the praise and censure, reward and punishment, connected with early mental culture, is calculated to awaken rivalry, envy, and hatred. Moral culture is sacrificed, in early life, to intellectual, and the bad passions are called forth to aid the mind's improvement; and then what originated from a faulty or neglected moral education, is considered the fault of nature itself. But nature, it is evident, has not had fair play.

Example is also of great importance in the education of children, in consequence of their natural propensity to imitation. The influence of this strong propensity is not sufficiently attended to by parents and teachers. Not only should the propensity of youth to imitation be regarded in teaching 'accomplishments, and everything connected with grace,' but in forming the moral character also. Every person knows that 'the imitation of any expression strongly marked by the countenance and gestures of another, has a tendency to excite, in some degree, the corresponding passion in our own minds; and when it is considered how prone children are to imitation, we should feel the importance of habitually exhibiting, both in looks and actions, such feelings only as we wish them to possess. Parents who are constantly manifesting fretful and unhappy dispositions, will do much towards producing like dispositions in their children. From these observations, those who have the care of educating children cannot fail to see the great importance of the examples they set them; they will also do well to reflect, that whatever is inculcated upon children by precept, is of trifling consequence, compared with that they learn by example; and if they wish to have their children possess a spirit of benevolence, of kindness, of humility, they must cherish and cultivate those virtues themselves, and be particularly careful not to let any contradiction exist between their impressed opinions of the value of these good dispositions, and their own habitual conduct. [Salem Gaz.

SUICIDE. We are informed, that on Tuesday last, Mrs. Huldah Wolcott, wife of Mr. Samuel Wolcott, a woman about 55 years of age, living at Wheeler's Farms, so called, in the town of Orange, put a period to her existence, by cutting her throat with a razor. It was shown in evidence before the jury of inquest, that she had appeared partially deranged for some time past. That on the day of her death, her husband, who had been out of the house a short time, on his return found her lying on the floor weltering in blood, apparently in the agonies of death. He immediately went to call help. On his return to the house, she was missing; but her lifeless body was soon found some twenty rods from the house, with a handkerchief tightly drawn around her neck with a single tie as if to stop the bleeding caused by the wound. From all the circumstances that appear, it was evident to the jury that her death was caused by wounds inflicted by her own hand—and the verdict was rendered accordingly. [N. Haven Reg.

POST OFFICE. The meeting at New York on the subject of post office reform, adopted resolutions reported by Park Benjamin against the franking privilege, and recommending the public to petition congress immediately for a cheap and uniform rate of postage. A strong memorial was also adopted, and a committe appointed to collect facts and funds.

A man by the name of Ryder, in Kendall co., Illinois, killed Mr. Haymond, his neighbor, with whom he had a dispute about a piece of land, on the 9th inst. and on the same day killed one of the officers sent to arrest him.

FROM BERMUDA. *Pugilistic.* The Hamilton Gazette of the 7th instant announces a material abatement of the epidemic at Ireland Island; so much so that one of the three medical gentlemen sent to the island by the admiral had been ordered to rejoin the ship at Halifax.

The same Gazette mentions the departure of Mrs. Wentworth and her two surviving children for Halifax. Her husband, Capt. Wentworth, and her two other children, died within the last three months, of the prevailing fever.—Mrs. Wentworth is the lady who bore herself so nobly in the disastrous wreck of the steam packet Solway, off Corunna, in April last. One of the children that died was born a few hours after Mrs. Wentworth was landed from the wreck.

The Gazette copies a long article from a Demerara paper of October 10, giving the particulars of a scandalous affair between the Catholic Bishop and a certain Dr. Clifton, also a Catholic.

It seems that occasionally, during the absence of all the Catholic clergy from the colony, Dr. Clifton sometimes read prayers from the missal, having been requested so to do by one of the clergy before he went. On the arrival of the Bishop, he publicly charged Dr. Clifton with a canonical offence, and threatened unless ample apology in writing was made, to pronounce against him the major excommunication, 'and curse his family and generation.'

Dr. Clifton arose in his pew, apparently to address the Bishop, when the latter descended hastily from the altar, laid his hand upon the Doctor's collar, and ordered the policemen to turn him out. Some confusion ensued, but finally the Doctor was taken out of the church and to the police station, where he was detained in custody, two hours, when a charge was preferred against him for disturbing the worship.

In return the Doctor preferred a charge aganinst the Bishop and two others for an assault and battery, on which they were bound over for trial.

The Doctor's offence was, it appears, that when reading the prayers, he inadvertently or ignorantly stood within the railing of the altar or sanctuary.

The new Bishop of Jamaica was on board the steam packet Hermes, which touched at Bermuda on the 26th of October. He had undoubtedly arrived at Kingston long before this.

The Hamilton Gazette of the 14th contains nothing new.

WYMAN CONVICTED. We learn from Lowell that the jury in the case of Wyman, the President of the Phœnix Bank, charged with embezzlement, on Friday evening returned a verdict of guilty.

The counsel for the defence then filed a bill of exceptions to various rulings of the court during the trial, and after examination Judge Allen signed and allowed them. Wyman's bonds were then raised to $60,000, for his appearance to abide the judgment of the Supreme Court upon the exceptions taken.

The jury in this case are entitled to the thanks of the community for the faithful manner in which they have discharged their duty. If similar cases of fraud had been as promptly met and as justly dealt with as the present one has been, our country would have been saved from an immense amount of the suffering and disgrace which have fallen upon it in consequence of the rascality of the high class of rogues who have robbed by hundreds of thousands and by millions.

Mr. Wells's argument in favor of the government is spoken of in terms of high praise. [Boston Post.

DREADFUL SHIPWRECK. By the Bangor Gazette extra, dated Saturday evening, 7 1-2 o'clock, Nov. 25, we learn, (by Mr. Lincoln, the driver of the Ellsworth stage) that a large English ship went ashore at Gouldsborough, in the blow on Tuesday night. There were twenty-two persons on board, *eighteen of whom were lost.* The four who were saved, report that the captain, officers and crew, at the time of the disaster, *were all drunk*; and that they saved themselves by going into the topmost rigging, and swinging themselves ashore as the vessel was rolled by the surf. When discovered, one of them was found wedged in between two rocks, and it required the strength of several men to extricate him. The ship was in ballast, and was bound to St. John, N. B.

DEATH FROM SUFFOCATION. A young man, by the name of Benjamin Groves, son of Mr. Henry Groves, came to his death by suffocation, on board the ship Emerald, lying in the dock at this port, on Sunday morning. The ship was undergoing the process of "smoking out," by means of sulphur and charcoal, for the purpose of destroying the rats, which might have taken quarters on board while the vessel was moored at the quay. Groves and another man went on board the ship, and after sitting awhile in the cambooose, Groves, for some purpose or other, went into the steerage. His companion observed that he appeared as if faint or sick, and *closing the hatch*, as we understand, started for assistance to get him out. When he returned, life, of course had become extinct, from the noxious gasses with which every part of the vessel was filled. [New Bedford Register.

The temperature to preserve health, should not exceed 65 deg. If a comfortable warmth is not secured at this temperature, it is better to put on more clothing than to increase the heat. These remarks apply to every method of warming rooms. A temperature of 70 deg. will debilitate a person in health. In the sick room it is often 10 degrees higher. No wonder then that the sick are so long prostrated.—The marvel is that they ever get well. A room warmed by a stove should be well ventilated, or the atmosphere will very soon become impure, and promote disease.

A LARGE LOUP-CERVIER SHOT! A loup-cervier or lynx, an animal resembling the wild cat, but more formidable, was shot within a mile of this city by Wm. T. Vaughan, Esq., of this city, on Wednesday afternoon, about sunset, in the swamp just beyond Vaughan's Bridge. He was long, gaunt, and muscular, and had a most formidable set of teeth, weight *fifty-six* pounds. The capture of this animal has accounted for the loss of several sheep, which have recently disappeared in the neighborhood of the place where he was taken. [Portland Adv.

DANGER TO THE GREAT AMERICAN BOTTOM. Late examinations show that the Missouri river has worn away at its mouth, during the last year, about two hundred yards of the bank of the Mississippi on the Illinois side. There are remaining only about 1000 yards, between the shore and the lowlands, ravines, &c., connected with Long Lake in Illinois. When the river is high, water now finds it way from the Mississippi into the lake, and unless something is done to protect the bank, the American bottom will be inundated, and immense injury done both to the citizens of Illinois and Missouri.

Mrs. Bradford, wife of David Bradford, drowned herself on Sunday last in the forge pond in Plymouth. She attended meeting in the morning, returned home and prepared dinner for her family; in a few minutes after she had placed the dishes upon the table her absence was noticed, and her husband immediately started in search of her; he observed her shoes upon the bank of the pond, and in a moment after her lifeless body rose to the surface of the water.

EARTHQUAKES. The Journal of Commerce gives a letter from Ragusa, in Dalmatia, describing a succession of earthquakes which occurred there in August; two on the 16th, one or more every day till the 23d, a violent one on the 24th, another on the 26th one of such extreme severity that the inhabitants fled in terror. The houses were so much shattered that it was feared another shock would whelm them all in ruin.

To stop horses when running at full speed—the French have contrived a spring connected with the reins, which closes the blinders upon the eyes, and shuts out the light. The remedy is said to be perfect; they will no more run than blind men.

Cupidity, when accompanied by courage, makes the brigand; when accompanied with cowardice, it makes the miser.

AN IRON SHIP. The British barque Iron Queen, arrived at New York, Tuesday morning, from Bahia. This vessel was built at Aberdeen, (Scotland) and is about 350 tons burthen. The hull is built entirely of iron, fastened to iron ribs; the deck plank is bolted to iron beams; her keel is 3 inches deep; and she is readily pumped out by a pump in the centre.

LOW WAGES. A great deal is said in certain quarters about the low wages paid to females in our mills. We do not believe there is a place in the world where females receive so high a compensation for their labor, as in our mills, and we are glad of it. Some of the females on the Hamilton Corporation, for the last month, averaged $4,75 per week, after paying their board.

ACCIDENT. We learn that Mr. Ebenezer Lord, of Ipswich, while at work in his barn on the hay scaffold on Friday last, accidentally fell to the floor, and lived but three hours after his fall. He was about 75 years old, and an industrious and exemplary citizen.

The supreme court of Missouri has remanded the case of McLean, convicted of the murder of Major Floyd, for a new trial on the 27th inst. The former judgment was reversed because the jurors were permitted to disperse after having been empanelled, and before the trial was completed.

☞ The Professors at the Divinity School in Cambridge would gratefully acknowledge the following instances of kindness, during the past year, in furnishing aid to the Students at the School who need assistance.

From the "Channing Circle" in Rev Dr Gannett's Society,	$100,00
From Mr Thaddeus Blood, of Concord, Mass, a Soldier of the Revolution,	10,00
From the "Ladies' Association for Christian Benevolence," in Leominster, Mass.	40,00
From Mrs Jernegan of Edgartown, Martha's Vineyard, liberal supplies of articles of Clothing at various times.	

☞ LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The FOURTH of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf d2

MARRIAGES.

In this city, on Thursday evening, Nov 23d, by Rev J. T. Sargent, Mr Daniel C. Davis to Miss Elizabeth F. Sweetser.

On Sunday evening, by Rev Mr Gray, David Paige, Esq., to Miss Sarah Belding.

Nov 28, by Rev Mr Hague, Lucien Ayer, Esq, of Plaistow, N. H., to Miss Frances E., eldest daughter of Dr Thomas Drew, formerly of Plymouth.

In Worcester, on Friday, Mr John B. Gough of W., to Miss Mary E. Whitcomb of Boylston.

In Gloucester, Mr John L. Perkins of Waltham, to Miss Charlotte F. Howe of G.

In Newbury, Mr Wm Griffin to Miss Harriet Pike.

In Haverhill, Mr Jonathan Merrill of Methuen, to Miss Louisa Crowell.

In South Woburn, Nov 19, Mr Gardner Symmes, of W. to Miss Adeline M., daughter of Thomas Hutchinson, Esq of West Cambridge.

In Dover, NH, Mr John M. Hill, second son of Hon Isaac Hill of Concord, NH., to Miss Elizabeth L, daughter of Enoch Chase, Esq of Boston.

In Geneva, Ill., Sept 4th, by Rev Mr Conant, Isaac G. Wilson, Esq., to Caroline L, daughter of Scotto Clark, Esq. of Geneva.

DEATHS.

In this city, Nov 26th, of the disease of the heart, Stillman Fitch, of Westborough, 48.

Nov 28th, Olivia C, daughter of John G. Roberts, 16 yrs 4 mos.

In Charlestown, Nov 25, Miss Frances L. Morton, 21.

In Waltham, Nov 27, Alden Clark, 21, a graduate of Harvard University.

In South Danvers, on Friday, Mrs Sarah, wife of Mr Richard Loring, 45.

In Beverly, 23d, Miss Huldah Davis, 96.

In Hamilton, Mr Antipas Dodge, 74.

In Reading, Mrs Abigail H. Adden, 30.

In Newburyport, widow Mary Shaw, 83.

In Cambridgeport, Mrs Anne Manson, 91.

In Boylston, Nov 15, Rev Ward Cotton, 74.

In Worcester, 28th, Mr John Huntress, 43.

In Bolton, Mrs Rachel Sawyer, 60.

In Marlborough, Nov 19th, of consumption, Mr Wm T. Newton, 24

In New York city, on the 18th inst, Elizabeth G., daughter of Mr Charles L. Hayward, aged 2 years.

MEDICATED VAPOR BATH—ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston. Dr. M. M. MILK would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.

He has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease, are alleviated by inhalation.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.

The following is an extract from a communication published in the Boston Transcript, a short time since:

'We wish through the medium of your columns, to call the attention of the public more particularly to the establishment kept by Dr Miles. Having ourselves enjoyed the luxury of Dr Miles's Medicated Vapor Bath, and having also been benefited by his medical treatment, we feel a pleasure in recommending him and his establishment to public patronage. We can assure the public that as a means of cleansing the skin, the Vapor Baths are infinitely superior to any other, and are besides, among the greatest luxuries that can be enjoyed.

Dr Miles, besides being a very kind and sympathising man, and an able and skilful practitioner, is also a gentleman of unblemished moral character, and he enjoys the confidence and respect of many among the first classes in the city, who have bestowed on him a liberal patronage.

We recommend the sick, both in the city and country, to his care; and we assure them and the public, that if they will but once have recourse to the Medicated Vapor Bath, they will require no solicitation to continue the practice as occasion may require.

PHINEAS CAPEN, Probate Office.
SAMUEL H. GREGORY, 25 Court st.
A. A. CHILDS, 26 Washington street.
d2 6in

CHEAPEST AND MOST ELEGANT FAMILY BIBLE EVER PUBLISHED Pictorial Bible, complete in one large volume, bound in sheep, being the Old and New Testaments according to the authorized version, illustrated with more than a Thousand Engravings representing the historical events, after celebrated pictures; the landscape scenes from original drawings or from authentic engravings, and the subjects of natural history, costume and antiquities from the best sources. The text with full marginal references is printed from the standard edition of the American Bible Society.

PICTORIAL NEW TESTAMENT, full bound in sheep, with views of places mentioned in the text and accurate delineations of the costumes and objects of natural history, with an authentic Map of Palestine, from recent surveys. Orders respectfully solicited by

SAXTON, PIERCE & CO.,
d2 133½ Washington street.

THE CHILD'S FRIEND, No 3. Just published by S. C. BOWLES, No 118 Washington street, The Child's Friend, for December.

CONTENTS—The Courage and Truth of Jesus, (continued from last No.) by G. L. Follen; Caroline's Letter to her Sister; Childrens' Fallacies, by Mrs Sedgwick; A Parable; Speak, Lord, thy Servant heareth thee; The Invalid Boy, by H. Farley; Anecdote; Aunt Maria's Swallows, by Mrs Child; The Caterpiller's Nest; Sunday School Teaching; Work.

Subscriptions received for this work at $1,50 per annum. d2

MIRIAM, a Dramatic Poem, by Mrs Hall, author of Joanna of Naples, 2d edition, revised. Published by W. CROSBY & CO, 118 Washington st. d2

PARAPHRASE ON THE LORD'S PRAYER, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Published by W. CROSBY & CO., 118 Washington st. d2

WATERSTON ON MORAL AND SPIRITUAL CULTURE. WM. CROSBY & CO., have in press, and will publish in a few weeks, a new edition of Thoughts on Moral and Spiritual Culture, by R. C. Waterston. 118 Washington st. n11

PRODUCTIVE FARMING, or Familiar digest of the recent discovaries of Liebig, Johnson, Davy and other celebrated writers on Vegetable Chemistry, showing how the results of tillage may be greatly augmented, by Joseph A. Smith; The Attache or Sam Slick in England; Murray's Encyclopedia of Geography, part 12—just received by W. CROSBY & CO., 118 Washington st. n12

VALUABLE RELIGIOUS WORKS, published and for sale by W. CROSBY & CO.
Ware on the Christian Character, 18 mo;
Religious Consolations, by Rev Dr Gannett;
Greenwood's Sermons of Consolation;
Sacred Truths, Divine Life;
A Paraphrase on the Lord's Prayer, written and printed by the Deaf and Dumb;
Sabbath Recreations, by the Taylor Family, edited by John Pierpont;
Selections from Fenelon, with a Memoir, by Mrs Follen, and Preface by Dr Channing;
Thoughts on Spiritual Subjects, from the Writings of Fenelon; on the Knowledge and Love of God, and on the Exercises of Piety and Devotion, from the French of Fenelon;
Furness's Family Prayers, 12 mo;
Sermons of John Emery Abbot, 12 mo;
Do of A. A. Abbot, 12 mo;
Kenrick's Exposition, 3 vols;
Livermore's Commentary, 2 vols;
Traditions of Palestine, by Miss Martineau, 18 mo;
Man a Soul, or the Inward and the Experimental Evidences of Christianity, by A. B. Muzzey, 12 mo;
Burnap's Lectures to Young Men, 12 mo;
Whitman's Week Day Religion;
Do Young Lady's Aid;
Do Memoirs of Deacon Whitman;
Muzzey's Young Maiden, 5th edition, &c. &c.
For sale by W. CROSBY & CO.,
n25 118 Washington st.

GREENWOOD'S SERMONS OF CONSOLATION. Sermons of Consolation, by F. W. P. Greenwood, D. D., a new edition. Just published and for sale by W. CROSBY & CO.,
n25 118 Washington st.

SCHOOL BOOK AND STATIONERY STORE. LORENZO BURGE, No 231 Washington st., (under the Marlboro' Hotel,) Boston, offers at wholesale and retail, a general assortment of BIBLES, MISCELLANEOUS, SCHOOL and JUVENILE BOOKS, STATIONERY and ACCOUNT BOOKS.

Also, PORTFOLIOS, POCKET BOOKS, PEN-KNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.

☞ Magazines, Music, Old Books, &c. bound in any style at short notice. 6m n25

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and

POETRY.

[For the Register.]

Wamesit Cottage, Lowell, Nov. 16th.

Messrs. Editors: The following 'tale of woe,' with the annexed pathetic and humble appeal, is going the rounds of the newspapers, as you have doubtless observed, under the caption, 'Save the Orphan's Homestead,' as an extract from a letter from a gentleman in Northern Illinois, dated Rock Island, &c.; and if the inclosed simple versification of it should induce one more eye to read, or one more heart to feel, that the orphan's woe may at length be assuaged or his wants relieved, its end will be accomplished.

Yours respectfully, J. K. L.

'I have a tale of woe to tell. I have, as you know, visited nearly every family in Mercer county during the past season as a colporteur. Rev. John Montgomery had three churches in that country, which he had planted, watched and watered with his prayers and tears.—Six months ago, Mrs. M. went home from a bed of confinement, in which she left two sweet infants. A few weeks since, the chill frosts of death came upon them, and they both sleep with their mother. Three weeks since, I visited the family, and bathed the aching temples of a niece, a lovely girl of eighteen years, temporarily in the family. From the same bed, her Father has called home her spirit; and now the hand of God has been upon the father, and he too has laid down on the bed and died. Mother, twin-children, neice and father have deceased in six brief months! Four orphan children are left. In a few weeks the 160 acres of land, on which the good missionary has made great improvements and built a good house, come into market; and they want the means, $200 to purchase it. Who will enjoy the rich privilege of saving the poor orphan's homestead?'

We trust a prompt and timely response will be made to this affecting appeal. Donations for this purpose may be sent to O. R. Kingsbury, No 150 Nassau street. [N. Y. Observer.

'SAVE THE ORPHAN'S HOMESTEAD.'

BY MRS. JANE E. LOCKE.

O, spare ye to those little ones,
That one paternal spot;
And by the kindness of your God,
Ye ne'er shall be forgot.
Spare, spare to them the sward beneath,
The lovely walnut shade;
And leave them there the lowly roof
That rises in the glade.

Still let it be the orphan's home,—
'Tis hallowed to the heart,
By birth and death, by prayer and tear,
Oh, let them not depart.
From the dim chamber there went up,
The mother's dying sigh;
As feebly o'er her senses came,
Her newborn infants' cry.

And in that humble dwelling too,
Was *all* their errand done;
A hasty work, and well performed,
In concert, as by one.
Ay, well performed, for who unmoved,
On dying infancy,
Can gaze, nor with a holier heart,
Hist there a tearful eye.

Scarce had that mother's clasp relaxed,
Scarce breathed her parting hymn,
Ere those twin spirits too had joined,
The chant of cherubim.
While from the smitten widowed heart,
Arose the broken prayer,
And wail of childhood motherless
Were sadly mingled tears.

And there in buoyant youth went forth
Undaunted and alone,
With heavenly smile and hastening feet,
To reach the Father's throne;
A kindred one, whose song had cheered
Their lonely orphan lot;
And who had been the unquenched light
Amid their darkened cot.

And this ere yet the bruised flower
Had reared its dewy head,
Where mother and twin babes were laid,
Beside the stranger's dead.
There, too, the father—man of God—
While yet with sorrow bowed;
And wailing on his lip, exchanged,
The sackcloth for the shroud.

Prayer had not ceased upon his tongue,
When lo, his master calls,
Nor stayed his hand from holy toil,
For Zion's broken walls.
Thus with the Christian armor girt,
A heavenly panoply;
And his commission firmly grasped,
He laid him down to die!

While closer gathered round his couch,
That little sorrowing band;
Left destitute and desolate
Far in a stranger land.
Small now the group that treads the way,
On to the churchyard gate,
Behind the lifted bier that bore
The Missionary's weight.

And dear to them by every hope,
By every human tie;
That home he left and hallowed too,
By prayer, and tear, and sigh.
Then spare ye to those little ones,
That one paternal spot;
And by the kindness of your God,
Ye shall not be forgot.

Wide open ye the liberal hand,
Redeem the cherished soil,
And to those weeping orphans spare,
Fruit of the father's toil.
Give back to them the roof tree shade,
Give back the rippling stream,
Haunted by shadows of the past,—
Let CHARITY *redeem.*

MISCELLANEOUS.

SANDWICH ISLAND MISSIONS.

We conclude the extract from the excellent remarks by Mr. Jarves, which we commenced last week.

'Something now remains to be said of the missionaries themselves. The reader will bear in mind that my remarks are confined exclusively to those of the Hawaiian islands; whether they may be applicable to those on other stations, I have had no opportunity personally to know. And first, how do they live? In good, comfortable, and capacious houses of wood, adobie, or stone; generally of two stories, and possessing all the conveniences and much resembling the better class of farm-houses in New England. With few exceptions they are the best on the islands, costing from one to three thousand dollars each. Their patrons, with a wise liberality, provide for their living in about the same style as country clergymen at home. Owing to the mildness of the climate the expenses are much less. They are provided with plain furniture, and from four hundred to six or seven hundred dollars per annum is allowed to each family in proportion to the number of its members. The property of the mission, in herds and cattle, is now considerable, for the use of which land is leased from the government. They afford abundance of milk and butter; the latter being sold in considerable quantities to foreign residents, the proceeds going into the general fund. The government has liberally granted most of the families good tracts of land, suitable for small farms, and many, by cultivation are enabled to eke out a subsistence almost independently of the Board. By their little plantations they are enabled to instruct the natives in husbandry to some extent, and to set them an example of industry; also to introduce among them exotic grains, fruits, and vegetables. They also afford to the males a healthful avocation and a pleasant change from their more confined duties.

A New England taste is perceptible every where about their dwellings. Many are embowered in shrubbery and are surrounded with pretty gardens. In fact, to judge from their habitations, and the docile, mild race about them, looking up to their teachers with respect and gratitude, as to beings of a superior order, missionaries here lead a pleasant life. Away, it is true, from the social and literal privileges of the United States, and away also from its inhospitable climate, its religious and political excitements and dissensions. Here they are a kind of magnates in the land; an influence and importance is attached to their calling, which they would be less than man if they did not appreciate. Some families are much isolated; others see a greater variety of society and of different nations, than if they had remained in their native land, confined, as it too often happens, within a circle circumscribed by sectarianism. In any case, independently of the pure motives which impel them to this work, their self-denial will not exceed that of their countrymen whose pursuit is wealth. With the former, are their wives, their children, and their *homes.* They are or should be denizens of the soil for life. The latter too often are without one friendly tie or charm, to relieve their minds, troubled for gain. Abiding places have they have none, longer than the glittering ignis fatui remains in view. Theirs is a passion which reeks but little of pain, privation, or disease, and fears not death, so that their objects be accomplished. For the one there is a holy sympathy, which lightens their sufferings and enhances their success; their lives, tinged by a romance, from the comparative novelty of their disinterested labors, and the fewness of the subjects, are upon an eminence; they are seen and known of men; conspicuous guides pointing onward and upward to the abiding place of man's highest destiny. Outwardly the labors of the others are selfish; competition spreads her net about them, and deadens the feeling of man for his brother man: in one continuous stream, as a river pours forward to an ocean, over shoals or cataracts, circling and eddying by sunken rocks, dashing furiously, rapid upon rapid, through some gorge, or peacefully gliding in a broad and limpid stream, so men press on in their race for wealth. And yet in that throng, toiling and patient, enduring much, yet working on until perhaps life, attenuated to a thread, snaps asunder and consigns the young in years, but old and worn in body, to dust again, are many priceless souls. They work for food and raiment, but not all for themselves; a relative sick or maimed, a motherless infant or fatherless child, God's gifts to cheer them in their wearisome pilgrimage, were their care. And they labor with a faith as bright and a reliance as true upon their heavenly Father, as if a world had bade them 'good speed.'

I would not detract one jot from the resources of that love and benevolence which sustains missionaries in their labors. Rather would I increase it, and swell their ranks until their name is legion. But let it be on just grounds: no fictitious sentiment should be raised in such a cause. Yet too often has it thus been. It is doubtful whether the missionaries have suffered most from the bitterly hostile, who have dragged them before the public, and assailed them with foul-mouthed charges, or more poisonous insinuations, and heaped upon them continued and unrelenting hostility, or those ill-judged friends who have bespattered them with fulsome praises, or eulogies scarcely less injurious and disgusting. In consequences, with some, every missionary is viewed as an individual, who, too indolent to earn a living at home, goes abroad, the recipient of misplaced benevolence, and a bigoted agent to spread a fanatical despotism. Others view him in a light scarcely less exalted than inspiration itself, and that is expected and believed of him, which humanity cannot perform. There is also unfortunately a false curiosity abroad, which seeks to strip the missionary and expose his inmost thoughts. In many instances they have themselves pandered to this vitiated desire, and the reading world has been flooded to a nausea with works recording the thoughts, sentiments, speeches, feelings, and experiences of men, women, and even children, whose lives were all good and useful in their appropriate spheres, but whose biographies, even as prepared by admiring friends, are at the best but an epitome of the life of every man, woman, or child with moderate pretensions to intelligence and religious hopes. The graveyards of our land contain myriads of such, and the stones that record their departure tell as briefly but appropriately their worth. Then let them rest. Generation upon generation of pious fathers, mothers, brothers and sisters succeed each other beneath the sod, and their simple but adamantine obituaries are all-sufficient to speak the tale to the living. Let that which is private remain so; the memories of the humble departed are best enshrined in the hearts that loved them. Otherwise it is to be feared, that, independently of the exposure and display of thoughts, expressions, and actions, which should be as sacred as the grave itself, desires foreign to unpretending worth, will arise. The prized speech of the loved one (I have known such an instance) may become the laugh or comment of a criticising public, and ideas of present notoriety or posthumous fame be mingled with pious aspirations. Truth is benefitted by the temperate discussion of general principles, or a critical examination of measures and results; but a frivolous curiosity alone is recompensed by the perusal of much of modern biography.

In justice to the missionaries it should be remarked that the comforts by which they are surrounded are mainly the result of their individual exertions. The privations of the first comers, particularly the ladies, for a number of years, were many. Their residences were the common straw huts of the country; damp and cold in the winter season, hot and accessible to dust and winds during the summer; at all times unhealthy and trying to a northern constitution. Much suffering and disease can be traced to these habitations. The first band, by some strange neglect, were landed without a provision of the commonest cooking utensils; women, accustomed to all the paraphernalia of a yankee kitchen, were suddenly reduced to little better than the calabash and wooden bowl, the taro and pork of the savage. Their supplies from the United States for a long time were poor and inefficient, and to their labors of charity was added the absolute necessity of providing the ways and means for the sustenance of their families. At that time, also, if their lives were not actually endangered, their fears were constantly excited by the threats and outrages of a lawless white population. The worst savages they encountered were among their own race. Their friends were few and powerless. But most of their number have lived to witness and enjoy an entire change. It is the transformation of a wilderness to a blooming oasis. Public sentiment among all classes sustains them on the scene of their labors. They are valued and appreciated according to their real worth, as men, and as Christians. Their families are welcomed within the circle of foreign residents, and a community of feeling now exists, of the most social and refined character, greatly to the advantage of all. The vile charges so freely circulated against them in former years, such as of being intemperate, licentious, and avaricious, have died a natural death, or are confined to a class whose appearance and reputation are of themselves sufficient expositors of their designing falsehoods.

It has been objected to many, that they are not men of sufficient intellectual calibre for such a situation. Some appear to regard it as necessary that all missionaries should be of great mental power, the master-spirits of their time. Such have ampler fields for their abilities or benevolence at home. They are best suited to operate upon a thinking, intelligent people. But for a race of semi-barbarians, children in knowledge and capacity, another class of mind is better adapted. And it is emphatically such as we find among the American missionaries. Not that they are all equally qualified, for several, after having fully tried the experiment, have both satisfied themselves and their friends that they had mistaken their pursuit, and have retired. But generally they are shrewd, intelligent, hard-working men, true sons of a republic, and possessing, in its full vigor, the chiefest of yankee qualifications, 'gumption.' Men of powerful intellects, who deal in theories, abstractions, or generalities, calculated to lead, enlighten, or confound the mass, would be ill adapted for this people. Their teachers must be men who can penetrate to the very alphabet of civilization, and that practically. Teach a native how to handle a hoe, a broomstick, a plough, or needle, as well as to spell ab and ba, measure the revolution of the planets, and draw forth instruction from the well of living waters. Work and read with them, visit the cottage as well as the palace, please the children as well as the adult, administer aid to the afflicted, medicine to the sick, and consolation to the thirsty soul. He who says they are not all this, and more, does not know them. I have seen the same individual perform skilful surgical operations, practice medicine extensively, plough, and direct natives in the culture of their farms, build the stone-walls, and raise the massive roof of a church, a tinker and carpenter at home, a music-teacher, and a school-master, an interpreter for government, a translator for foreigners in drawing up deeds, in fact, an adept in every good and useful word, whether mental or manual. Beloved by all classes, he is constantly laboring for all. With all this multifarious labor, he, with his spouse, a lady well worthy of such a husband, finds time to educate six children; and a better regulated, and more happy family, I have never seen. As a man and Christian, his life is above reproach. Though so distinguished a specimen, he is but a type of a class. Some are preachers, some school teachers, some printers, book-binders, or secular agents; and a better united, constantly laboring body, it would be difficult to find. Differing in opinion at times, but always united in purpose. Full of that zeal which seeks to make men happier, wiser, better. These remarks will, by many, be thought extravagant; and perhaps not a few of those who have spent more years than I have in the group, will deny their correctness. But they have not, as I have, seen them under all circumstances, at their homes and abroad, eaten of their bread, slept beneath their roofs, journeyed with them, lived with them. Gladly do I acknowledge the unaffected, genuine hospitality I have constantly met, even when I went with no other claim than that of a stranger. The names of the frank-hearted gentlemen whose society have so often given additional zest to the pleasures of my wanderings, and their ladies, whose mild but cordial welcome at once makes the traveller feel that he has found a home, would grace any work. The voyager's thoughts wander from his neat and well furnished room, to a mother, or wife, in his native land, and he involuntarily ejaculates, 'My country-women the same everywhere—God bless them,' as he contrasts the snow-white counterpane, the comfortable mattrass, and drawn musquito-net, with the suspicious mat, the stone pillow, and the agonies of fleas which he endured in some wild hut the night previous. With these families, the delight of doing good is a delicate thing, and the sanctity of the domestic circle is as highly prised as among the most fastidious circles of a civilized land.

The literary and commercial world, as well as the religious, are under obligations to mission labor. The best sources of Hawaiian history, through their care, have been developed; and, throughout Polynesia, the most faithful and accurate reports of the past and present, with valuable contributions to science generally, are drawn from their pens. Philology and ethnography, in particular, have grown in interest and importance by their exertions. The name of the Rev. Lorrin Andrews, in connection with the former branch of knowledge, has already become well known, and he needs but a little leisure to become as thorough a scholar as he is close a student. Commerce has gained in proportion as civilization has advanced. It may be fairly estimated that the consumption of foreign fabrics is now at least double to what it would have been under their old system of government.

Although the American missionaries have labored as successfully as any other body of men would have done under similar circumstances, yet there are errors and faults among them which deserve mention. They are such as are peculiar to sectarianism, in whatever form it may show itself; from the nature of man unavoidable, but which, by being candidly pointed out, may be tempered, and prevented from degenerating into fanatical hatred. The most rancorous contests are those which arise from polemical disputes. Before the Romanists had entered to any extent upon the same field, an illiberal spirit was too often exhibited towards those whose views differed from their own. They fell into the natural but erroneous habit of greatly exaggerating their own labors, and attributing to their neighbors the evils under which the nation groaned. Thus, at that time, one of their prominent individuals asserted, that 'commerce was digging the grave of the nation;' an opinion in which it is to be hoped few coincided. But the feeling most deadening to charity, and most subversive of the spirit which the Prince of Peace enjoined upon his followers, is the bitter enmity to the Roman priesthood. It is the duty of all Protestants, particularly republicans, to oppose a system which they believe to be destructive of the principles of liberty and the gospel. But it is one thing to oppose a system, and another to think ill of a brother. The fault lies in education. The American missionaries go forth with judgments matured among the opposers of Popery. From their earliest years they are accustomed to look upon it as a great evil, and firmly determine to fight against it. Once in the combat, their imaginations too often become heated, and their passions aroused. That which had a tangible shape, and could be shaken by well-aimed blows, becomes a monstrous phantom at which they strike right and left, beating as it were the very air. Books which favor their views only are read; they write themselves into a fever of excitement. One would think from the perusal of some of their lucubrations, that they arrogated to themselves the monopoly of using hard names; the more foolish, as they mean nothing, and often excite only pity, or contempt. They call upon the Romanists to peruse their arguments, while they refuse to examine those hostile to their cause. In short, whatever opinion may be entertained of the Papists, fierce, injudicious zeal and illiberal conclusions are not altogether peculiar to them. In a land of many religious parties this feeling is diffused; all sects, whether Protestant or Romanist, are more or less hostile to each other; the members of all come daily in contact; the civilities of life are interchanged; the acerbities of the pulpit wear off. Man sees that man, despite an arbitrary church government, or it may be a false creed, is still man; a human being; with hopes and fears, loves and sympathies, like his own. He proscribes his opinions, but takes him by the hand, and all come to the conclusion, that a man may be a thorough Calvinist in faith, or a believer in the infallibility of the Pope, and yet be a good citizen, and a clever fellow. God be praised, that this redeeming quality exists, and grows spontaneously among men. Without it, the earth would become one aceldama. At these islands the parties come not in contact, except under the hostile banners of their churches. The Protestant is loth to believe that men honestly can be Papists. All the corruptions, cruelties, and vices, which belonged to a past age, he appropriates to the present; and, while he discards the crimes of his own sect as the result of barbarous times, he affects to believe that every Roman priest he sees is a grand inquisitor, and every neophyte a poor deluded victim. He hears that France is an infidel country, Spain a land of crimes, Italy of licentiousness. He believes all the bad, as a matter of conscience; but the good, the virtuous, the noble, that are among them, are too frequently lost upon him. This language may appear harsh, but it is practically thus; though I fear it would be difficult to convince those, whose sight has ever been at one focus, to vary it in any degree. All do not think alike on this point, but the general sentiment is the same. One of the oldest and most intelligent ladies of the mission said to me, that she had rather reside among the cannibals and licentious savages of the Marquesas, than in a community of Roman Catholics; she actually thought herself *safer* among the former than the latter. Another was afraid to send her children to the United States, for fear they would become Papists. When such sentiments find room in refined and cultivated minds, can we wonder that there is something repulsive and terrible to a genuine and ignorant Roman Catholic in the name of 'heretic.' Recrimination neither enlightens nor converts the world; and however it may disagree with my private feelings to perceive errors among those with whom there is so much excellence, yet I should fail in truth were I not to state it, as my conviction, that there is too much of intemperate zeal in the contest now going on between the American and French missionaries.

Within a few years past, several individuals have severed their connection with the American Board, and have either returned to the United States, or remained at the group, supporting themselves, and laboring independently of any authority. Of these, two have entered into the service of the government; the Rev. W. Richards having been invited to fill the situation of counsellor and interpreter; Dr. G. P. Judd, that of recorder and treasurer. In their respective offices they both have given much satisfaction, and have been of far more benefit to the nation, than if they had remained missionaries. In the infancy of his government, the king is obliged to employ many foreigners; many of the minor offices, such as port-collectors, harbor-masters, high-sheriff, &c., have been filled from the resident; but the more responsible situations require those whose knowledge of their language, customs, and policy is perfect, and who are independent of all business relations. Twenty years residence by the missionaries have acquired for them the absolute confidence of the nation, and its welfare required their services in these new departments. To do this, they were obliged to discontinue their relations with the society from which they drew their support, for its policy allows of no direct interference in the affairs of government. Their salaries are barely sufficient for their support. Others, in consequence of differences of opinions growing out of local affairs, or their relative duties to each other, have left the Board. One cogent motive for this dissolution is, to provide for their growing families. The nation also is rapidly advancing to that point when, by its own internal resources, it will be enabled to sustain its domestic institutions. It will require, however, the aid of foreigners, who may be said to be naturalized within its borders. And for its real interest no better class can be found, than those who have been so instrumental in nurturing and sustaining them in their progress towards civilization. Most of these men are now ill-adapted for any other life than that which they now lead, and many would sink under a change of climate. As the interests of the people and their personal necessities require it, they will gradually dissolve their connection with the society at home, and become independent workers in the field. Supported by the people as pastors, teachers, or physicians, and by the government as agents in various important departments, they will lead lives of greater usefulness to those that they are among, and enable the Board to extend its operations elsewhere. In pursuing this policy, they and their children will become identified with the nation. Whether it is the best that can be adopted it is to be determined, but circumstances at the present time tend strongly towards it.

I cannot close this chapter without referring to the poor health of the wives of the missionaries, and I trust the plainness of my remarks will be attributed to the honest and friendly motives which dictate them. The mortality among them is greatly disproportioned to that of the other sex; three having died recently, and the remainder generally being feeble, or great invalids. The causes are obvious. They work too hard and eat too little; their minds have not a sufficiency of recreation, or variety of occupation, to preserve a healthy tone. Those isolated from the society of Honolulu, and the chief ports, are the greatest sufferers. Erroneous opinions in regard to diet prevail, and temperance—or more properly speaking, abstinence, both in quantity and quality of food, from economical motives, and other causes, is carried to such an extent as to weaken and derange the system. Morbid fancies are thus created. Their families, also, are large, and cares arduous in the extreme, but were their tables as comfortably provided as their houses, they would be far better able to sustain them. The men suffer, but not in the same ratio. Their duties are more varied, and excitements greater. A nutritious, and to some degree a stimulating diet, is absolutely necessary for the general preservation of vigor in northern constitutions in this climate. If proof were needed on this point, contrast the healthful, ruddy frames of the foreign lady residents, generally, who live well, though not luxuriously, with the slender figures, wan visages, and premature decay of too many of the ladies of the mission. It is not labor altogether, that produces effects so lamentable, for there are others who labor as hard as they. A day's illness is extremely rare among the lady-residents; in truth, with a due regard to the wants of the body and mind, no more healthful climate can be named. That economy mistakes its own proper end, which, for a temporary purpose, neglects the means necessary to keep the wheels of human mechanism in running order.'

DR. LARDNER.

This gentleman's lectures have been well attended, and he is truly an intelligent and scientific man, and very fairly illustrates his subjects, though we are far from considering him in advance of some others we have heard on the same matters. He has now closed his course in this city, and gone to other places. It is not in our power to pay that homage to the man which many others do. While hearing him we could not keep from our mind his private character. We thought of the poor woman with him, whom he seduced from her husband, and of the fact that his present protection with her is an offence for which our laws condemn a man to hammer stone in Charlestown. All this made us shrink from the man as from a heap of pollution. We could but think with horror of introducing such a man to our wife or daughters; and we most heartily say that we rejoice that he has not been retained to lecture to our youth in this city as some desired. It is said he is penitent. Of this we have no proof. Again it is said, that he paid Capt. Heavesides about one hundred thousand dollars for seducing his wife, which they say is more than the unworthy woman is worth. Miserable morality this! Upon such principles any rich man may honestly seduce the beautiful wife of his poor neighbor, provided he pays a consideration. On the whole, corrupt as society is in the old world, Dr. Lardner was cast out by it. Yet American Republicans, children of the Puritans, can fawn upon this outcast sinner of the old world. It is a reproach upon us and should not be. [Olive Branch.

LADIES' HAND BOOKS. A series of Hand Books, for Ladies, Edited by an American Lady, elegantly bound, with fancy covers and gilt edges, imperial 32 mo.

No 1. Babe's Linen.
No 2. Plain Needle Work.
No 3. Fancy Needle Work and Embroidery.
No 4. Knitting, Netting and Crochet.
No 5. Embroidery on Muslin and Lace Work and Tatting.
No 6. Millinery and Dress Making.

The whole forming a useful and attractive series of Books. Each work complete in itself. Any number sold separately.

For sale, wholesale and retail, by the publishers, SAXTON, PEIRCE & CO., 133½ Washington st. n11

CHILDREN'S BOOKS. A large and prime assortment of Books for Children, always on hand and for sale cheap by W. CROSBY & CO., 118 Washington st. n11

THE KNOWLEDGE AND LOVE OF GOD. On the Knowledge and Love of God and on the exercises of Piety and Devotion, from the French of Fenelon—a beautiful pocket edition. Just published and for sale by W. CROSBY & CO., 118 Washington st. n18

RUBBERS—600 pairs of Ladies, Gents, Misses and Children's Rubbers just received and for sale at T. H. BELL'S, 155 Washington st., opposite the old South Church. o30

VALUABLE RELIGIOUS WORKS—Farness Family Prayers, 2d ed; Brooks, do do; Farr's do do; Dr. Gamett's Religious Consolations; Dr. Parkman's Offering of Sympathy; Burnap's Lectures to young men; do do on the sphere and duties of Woman; The Sermon's of John Emery Abbott, 12 mo; do of Rev. A. A. Abbott, 12 mo.

Sacred Paths; Divine Life; Dr. Ware's Inquiry concerning Religion, 2 vols; Brook's Daily Monitor, 8 vo.; Muzzey's Young Maiden, 4th edition; do Man a Soul; Selections from Fenelon, 2 vols—for sale by W. CROSBY & CO, 118 Washington st. s23

THE CHILD'S FRIEND. JUST PUBLISHED by L. C. BOWLES, No. 118 Washington st. The Child's Friend, designed for Families and Sunday Schools. Conducted by Eliza L. Follen.

No. 1 for October—Contents.

To Children.
What is the World made of.
Prayer—Pie Nic at Dedham.
A True Story.
The Heritage.
Methusaleh and Arak.
The Truly Great Man.
Jesus and the Dove.
Arabic Proverbs.

"This work is intended to aid teachers and to be at the same time interesting and instructive to children.—It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and the goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul."

It will be published on the first of every month—each No. containing 36 pages, 12 mo—price $1 50 per annum, payable in advance. s23

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is Universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge (Boston, Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.; Portsmouth, Walpole, N. H.; Portland, Hallowell, Augusta, Bangor, Castine, Me.; Hartford, Conn.; Syracuse, Rochester, N. Y.; Providence, Newport, R. I.; Brattleboro' Vt.; Savannah, Geo.; Mobile, Al.; Alton, Ill.; St. Louis, Mo.; Louisville, Ky.; and Many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—No farther alterations or additions are contemplated.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) Aug. 1.

YOUNG LADIES' SEMINARY, in Charlestown, Mass., Dr. C. SOULE CARTEE, Principal. The Fall Term will begin on Monday, the 4th day of September next.

The course of instruction is systematic and thorough, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.

Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter.—The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.

For more particular information, please apply to the Principal.

REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. B. Thompson of Charlestown; Geo. B. Emerson, Esq., Geo. S. Hillard, Esq; Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sargeant of Philadelphia. j15

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following great reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. s29

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. s29

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

FRESH GOODS. B. L. MYRICK & CO., 175 Washington st. have opened a large assortment of new and desirable goods. His stock of Silks, Shawls, Alpines, Mouslin de Lains, Chusons, Alpaccas, Eolians, French Merinos, English and German do—Prints, and all kinds of domestic goods, is very large, and selected with great care. Many of these goods were purchased in the auction rooms of New York and Boston, and will be sold at the lowest cash prices.—Their motto is

"Quick turns and small profits."

The patrons of this paper are requested to call and examine this stock. tf s23

JOHN S. BODEN,
SAIL MAKER,
Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

DR. FOLLEN'S WORKS—*Cheap.* The works of Charles Follen, complete, in 5 vols, large 12 mo, with a Memoir, for sale low by W. CROSBY & CO., 118 Washington st. o28

CHURCH OF ENGLAND. The History of the Church of England to the Revolution of 1688, by Thomas V. Short, Bishop of Sodor Marr. First American from the third English edition. For sale by SAXTON, PEIRCE & CO., n11 133½ Washington st.

PRODUCTIVE FARMING, or Familiar digest of the recent discoveries of Liebig, Johnson, Davy and other celebrated writers on Vegetable Chemistry, showing how the results of tillage may be greatly augmented, by Joseph A. Smith; The Attache or Sam Slick in England; Murray's Encyclopedia of Geography, part 12—just received by W. CROSBY & CO., 118 Washington st. a12

BOSTON ORTHOPEDIC INSTITUTION for the TREATMENT of diseases of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical; not at all calculated ever to effect a cure, and destructive to health by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, M. D., Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertains to dental surgery. The success which for the last two years has attended his treatment of that class of teeth which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful, with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath,* as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be re-opened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq. s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of